

The LUTHERAN



DP WEDDING

Displaced persons from Europe are married in St. Paul's Church, Hamilton, Ontario
(See page 8)

NOVEMBER 17, 1948

31, No. 7

CENTS



Looking Ahead

One day while taking a walk I came upon an elderly farmer cutting old vines and brush from a hillside.

"Gonna plant this whole hill full of young pines," he said, clipping laboriously at the brush.

"But," I asked, "didn't I see you plant pines here before? Not many grew."

"I know," he admitted. "But I'll keep plantin' them till they grow."

Momentarily I watched his dogged figure working in silence.

Then I asked, "Don't you think it's foolish for you to try growing trees on a hill that's overgrown with brush when there's so much good level land on your farm?"

"No," he answered, his blue eyes beneath heavy brows looking right to the bottom of me. "It's the only really smart thing to do. That other land you're talkin' about raises food, and this land will raise trees if I keep at it. . . . Of course, I know you're thinkin' I won't get anything out of it in my time."

"Yes," I admitted, "you're correct. That's what I was thinking."

"But," he told me, "I'm thinkin' about someone sixty years from now *who will*."

KATHERINE BENION



The LUTHERAN

News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Harriet E. Horn, Richard T. Sutcliffe, Assistant Editors

Edmund W. Jones, Art Director. Staff Writers: Norman Berner, Oscar Blackwelder, Catherine Hebert, Margaret A. J. Irvin, Nathan R. Melhorn, Earl S. Rudisill, Julius F. Seebach, Amos John Traver

COMMITTEE ON CHURCH PAPERS: Mr. Hjalmar Bjornson, the Rev. Charles K. Fegley, D.D., the Rev. R. D. Hershey, S.T.D., the Rev. Ernest J. Hoh, Litt.D., the Rev. Edward T. Horn, D.D., Mr. John George Kurzenko, the Rev. T. Benton Peery, S.T.D., Mr. Carl Schulz, the Rev. Joseph Sittler, Jr., D.D.

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Next Week: - - - - - NO TURKEY FOR THANKSGIVING

THE CHURCH IN THE NEWS

New executive for American Missions

The ULC Board of American Missions was in need of a new executive secretary. Dr. Zenan M. Corbe retires from office Dec. 31. In September the board selected its new man: Dr. Richard H. Gerberding.

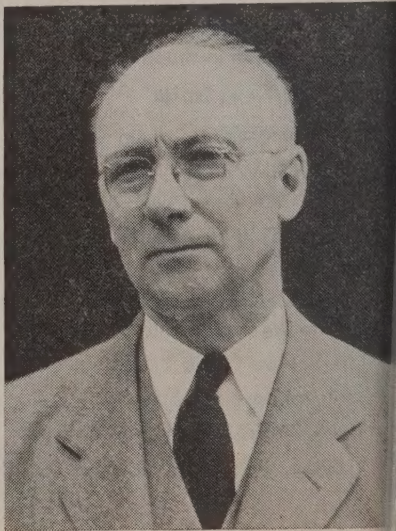
Decision regarding the call was not easy for Dr. Gerberding to make. He has been president of the Northwest Synod 21 years, longer than any other ULC synod president in the U.S. has been in office. Very few church officials anywhere are so deeply respected and loved by their co-workers as he. Northwesterners made strenuous efforts to keep their president at his Minneapolis headquarters.

In early November the Gerberding mind was made up: he would move to New York City by Jan. 1. Of course it would be easier to stay in Minneapolis and continue the work with which he has long been familiar. But Dr. Gerberding could not resist an opportunity to enter full-time into the field of home missions. He has been home-mission-minded throughout his career.

Gerberding biographical data is: Born Fargo, North Dakota, 1889. Son of Dr. G. H. Gerberding, noted Lutheran author and teacher. Thiel College (1912), Chicago Seminary (1915). Pastorates, Anderson, Indiana (1915-17), Cleveland, Ohio (1917-21). Field missionary, Northwest Synod (1921-27). President of Northwest Synod (1927-48).

Churches in politics

In Kansas a variety of Protestant churches had fought to uphold their state's 68-year-old dry law. On Nov. 2



RICHARD H. GERBERDING
... decision reached

they lost. Dries had only 47 per cent of the votes. The Kansas legislature now has power to permit manufacture and sale of liquors in the state.

In Massachusetts the Roman Catholics on Nov. 2 had won their fight against permitting physicians to give birth control information. Bishops rallied their people against the bill. In Greenfield, Mass., two physicians were dismissed from the staff of a Roman Catholic hospital a few days before Nov. 2 because they had endorsed the proposal to make birth control information legal.

Lutherans win, lose

Lutherans—usually obscure in U.S. political life—had done better than

average in the Nov. 2 balloting. The Truman tide sweeping across Minnesota and Wisconsin failed to unseat Governors Luther W. Youngdahl and Oscar Rennebohm. Gov. Youngdahl of Minnesota is a member of an Augustana congregation in Minneapolis. Gov. Rennebohm of Wisconsin belongs to Luther Memorial Church (ULC) in Madison.

Also re-elected was Republican Gov. Val Peterson of Nebraska, member of First Church (ULC), North Platte. In Indiana a Democrat and former governor of the state, Henry F. Schricker, came back to office. He is a layman of the Missouri Synod.

Among defeated candidates for the House was Frederick Augustus Muhlenberg in the 13th Congressional district of Pennsylvania. He has the same name as his famous ancestor, a son of Henry Melchior Muhlenberg, who was first speaker of the U. S. House of Representatives. Congressman Alfred L. Bulwinkle of North Carolina, a member of the ULC Executive Board, was re-elected.

More politics

Churches should train their members to exert "Christian influence" on political life, Lutherans were told last week at the convention of the American Lutheran Conference. That doesn't mean churches should seek direct influence in political life.

"Just as we insist that the state has no right to interfere in the church's sphere of activity, so must we also remember that the church has no right to interfere with the policies of the state, except when these violate moral principles or the inherent rights of the church." This statement came from the Commission on Social Relations, reporting to the American Lutheran Conference, meeting in Detroit, Nov. 10-12.

The Conference is a federation of five Lutheran denominations: American Lutheran Church, Augustana Church, Evangelical Lutheran Church, Lutheran Free Church, and United Evangelical Lutheran Church. At Detroit there was to be consideration of a proposal that the five merge into one church.

Church election

No voting machines . . . no Gallup polls . . . no surprises were evident on Nov. 5 when the ULC Board of Pensions met for its biennial reorganization. Mr. William G. Semisch, president of the Second National Bank of Philadelphia, was re-elected president. Mr. O. A. Sardeson of New York City became vice president.

Dr. Thomas L. Cline was elected secretary to succeed Mr. Harry Hodges. Mr. B. M. Wilde of Janney & Co., Philadelphia investment brokers, was re-elected treasurer.

The Pension Board adopted a resolution of appreciation regarding 20 years' service of Mr. Hodges, who retires as the board's executive secretary Dec. 31.

Officers of the Lutheran Laymen's Movement were elected Nov. 8 as follows: President, Charles Esser, Kutztown, Pa. Vice presidents, Dr. Peter P. Hagan, Philadelphia; E. G. Hoover, Harrisburg. Secretary, Henry Endress, New York City. Treasurer, H. V. Landis, Lebanon, Pa. Assistant treasurers, George Becker, Kitchener, Ontario; William Elbert, New York City.

Bishop Nygren named

Dr. Anders Nygren, president of the Lutheran World Federation, has been elected bishop of the Diocese of Lund of the Lutheran Church of Sweden. He succeeds Bishop Edward Rodhe, 70, who is retiring.

Bishop-elect Nygren, who is 58, has been Professor of Systematic Theology at the University of Lund since 1924, and is regarded as one of the outstanding theologians in the Lutheran Church. Among his best known books are *Agape and Eros*, *Atonement*, *The Church Controversy in Germany*. The most recent book to be translated into English, *Commentary on Romans*, will be published by Muhlenberg Press in 1949.

The new bishop was elected president of the Lutheran World Federation at its assembly at Lund during the summer of 1947. He visited the United States during the first six months of this year, lecturing at colleges and universities and speaking at various church conventions.

An American is Patriarch

A thousand years ago there were two centers of authority among the Christian churches of the world. They were Rome and Constantinople. The bishop of Rome, known as the pope, ruled the Roman Catholic Church. The bishop of Constantinople, known as the patriarch, ruled the Eastern Churches.

This month an American citizen, Spyrou Athenagoras, Archbishop of the Greek Orthodox Catholic Eastern Church in North and South America, was elected Patriarch of Constantinople. He was born in Turkey, of Greek parents, and came to New York City as archbishop of the western hemisphere in 1931.

Each national group of the Eastern Church is an independent unit, ruled by its own patriarch. These national churches—including the Russian, Serbian, Romanian, Bulgarian, Syrian, Albanian, and Greek—have about 150 million members. There is among them a complicated sort of unity, difficult for westerners to understand.

Election of a U.S. citizen as leader of the Orthodox Church is said to have resulted from pressure exerted by the governments of Greece and Turkey. Largest churches within the Orthodox fold are those of Russia and the Russian satellite states. The election was held by the Holy Synod of Archbishops—consisting of the 17 Turkish metropolitans—meeting in Istanbul. Athenagoras will be the 268th in the line of succession of the patriarchs.

Archbishop Athenagoras was to leave for his new home in Turkey about Nov. 15. Before going he would visit Washington, he said, "to say good-bye to my great friend President Truman, whom I very much love." In his new position he says he will "preach Americanism."

Talking about released time

Shots were being fired up and down the line regarding public-school cooperation with churches in giving religious education.

Dr. Edward S. Corwin, notable authority on U.S. constitutional law, said last month that the Supreme Court decision in the *Champaign* case stemmed "from an unhistorical conception of what is meant by the 'establishment of religion' in the First Amendment to the Constitution."

Justice Charles H. Thompson of the Illinois Supreme Court said voluntary religious instruction in the schools is not prohibited by the U.S. constitution. He thought there would be nothing illegal about permitting teachers employed by church organizations to conduct such classes.

The New York state legislature at its next session would be asked for a law permitting use of school buildings for classes in religion after school hours. The bill was being prepared by Joseph Parisi, state senator, and Jacob F.

Lefkowitz, a New York attorney. "Religious education is the only secure foundation for peace," said Mr. Lefkowitz.

In Fort Wayne, Ind., 2,165 pupils were receiving religious instruction in buses parked alongside school property. The arrangement was working out well, reported the Rev. A. Hunter Colpitts. In 66 hours a week two full-time and two part-time teachers were instructing 109 classes. Buses were secured from the Fort Wayne Transit Co.

Displaced persons find homes

This month the DPs arriving in New York on the "General Black" were settling down in new homes. They were the first arrivals among 200,000 who may be permitted in the U.S. as a result of the Wiley law. A second shipload of 600 DPs left Germany Nov. 8.

Leonids Abolins and his wife had a place on a chicken farm near Louisville, Ky. Their sponsors are Mr. and Mrs. Cecil E. Flanders of St. Mark's Church

at Coral Ridge. Pastor Charles Strubel of St. Mark's was on hand to greet the Abolins family when they reached Louisville. Certification for their trip to America had been made through the National Lutheran Council.

"Being an immigrant myself, I know what they'll be going through, and I think I can be quite sympathetic," said Mrs. Flanders.

Among arrivals on the "General Black" were 63 orphans. "All I want in this world is to have a family and go to school," said 14-year-old Aleksander from Stalino in the Ukraine. In 1937 his mother was deported to Siberia. His father died in a Nazi work camp in Germany.

Dr. Joachim-Bernard Bronny had run into difficulty. The National Catholic Welfare Conference brought him to America on the "General Black" to be a physician in Fairchild, Wisconsin, a town of 700 which has not had a resident doctor for 10 years. Nearest physician lives nine miles away.



THE BUS IS THE CLASSROOM
In Fort Wayne, 2,165 pupils . . .

A Wisconsin rule is that no foreign-university graduate can practice medicine in the state. Dr. Bronny, a Pole, would join the staff of a Chicago hospital rather than settle in Wisconsin.

New Canadians

Lutheran churches in Canada had already helped more than 1,000 DP's to settle in their country. They were going all-out to befriend the "new Canadians."

Some of the arrivals were persons of

unusual ability. Two former professors of the University of Latvia are now on the faculty of McMaster University in Hamilton, Ontario. First DP wedding (see cover picture) took place in St. Paul's Church, Hamilton, last month. The groom—Mr. Streits—is a civil engineer. His wife was a professor of German and Latin in Latvia.

About 150 of the DP arrivals have joined St. Paul's Church. Every Sunday evening they have a social hour following Vespers.



NEW ARRIVALS TAKEN FOR A RIDE

DP's attending St. Paul's Church, Hamilton, get a ride to near-by Niagara Falls



SUNDAY EVENING SOCIAL HOUR

About 100 "new arrivals" meet with Pastor Fred Mueller and his people Sunday

World News Notes

More work for the money

BRITAIN'S LABOR Government's attempt to deny increased wages, except in exchange for higher production, is meeting with trade union opposition. They object to the proviso. The opposition took the form of a sitdown strike in the Austin automobile plant, where master machine tools had been set up. The workers suspected that these speedier machine-tools of U.S. design would eventually cut piece-work rates.

Since the British unions would not listen to the arguments of the factory managers and government officials, Paul Hoffman, administrator of the Marshall Plan, is asking U.S. labor leaders to persuade British workers to change their attitude toward higher productivity on the basis of American labor's experience. In the meantime the violent attacks on the government's stand by Soviet-directed national Communists is helping Sir Stafford Cripps to a partial victory with his proposed program.

Currency clearing up

MONEY TANGLES in Europe bid fair to be resolved in the near future. According to Paul G. Hoffman, administrator of the Economic Co-operation Administration, 19 European nations participating in the OEEC have reached an agreement for a freer clearance of their respective currencies. U.S. dollars will furnish the stabilizing and equalizing medium.

As an illustration, if Greece buys steel from France and pays with her drachmas, the U.S. will buy the drachmas from France and pay them into a drachma counterpart fund which Greece is required to maintain, like every other nation, to forward its re-

covery. In other words, each nation must honor and sustain its own currency in a way that will visit no inequality of value on any other nation. This stabilization will tend to encourage intercommerce.

Tug of war

LIBYA WAITS upon the jangling counsels and strategic purposes of the great nations to learn her fate. Whatever aspirations the Libyans may have among themselves must wait upon the final disposition of Italy's former colonies, of which Libya was one.

In 1945 Russia asked for a trusteeship over the colony. Thus she would have dominated the Mediterranean, overawed Italy across the narrow strip of water, and forced the departure of Britain which was to control the territory until a final settlement could be effected. Last February Russia favored the return to Italy of her former colonies, in order to help the Italian Communists win the election.

The election lost, Russia wanted a quick settlement, in which she demands a voice with which to regain favor with the Arab League by sponsoring their claims. France favors the return of Libya to Italy, though she asks the possession of the Fezzan desert section to improve her own military and commercial position, have a weak neighbor and thus hamstring the plan of the Arab League to dominate northern Africa.

Britain's favor toward Italy has limits. She would not want to surrender her present sphere of influence in Libya, because it furnishes a splendid center for her Middle East defense system and a front-line outpost for her present plan to develop central Africa

into a possible new dominion to counteract eventually the loss of India. Besides, she had promised the Senussi tribesmen in Cyrenaica, in northeast Libya, freedom from Italian control for their help in World War II.

Finally, both Britain and the U.S. want no settlement that would jeopardize security of the Mediterranean area. So Libya must wait.

No fewer guerrillas

SECRETARY MARSHALL'S recent quick trip to Greece was occasioned by the report of Henry F. Grady, U.S. Ambassador to Greece, that there was "too much optimism both in Greece and the U.S." about Greek military successes against the rebels. Investigations strengthen the growing conviction that Greek government and military leaders think it would be foolish to have U.S. aid cut down by subduing the rebels.

Before Uncle Sam began pouring the \$259,000,000 already spent into Greece nearly two years ago, there were 25,000 guerrillas under arms. There are still 25,000 guerrillas in the field after what promised to be decisive campaigns, which makes the guerrillas cost Uncle Sam about \$10,360 each. Some government and military leaders profit greatly in the process, but the Greek people are more miserable than ever.

Spaak or the king

DARK CLOUDS hang over Belgium's political future because the Catholic Party has introduced a bill into the senate calling for "popular consultation" of the public on King Leopold's return to Belgium. They think time may have dulled the earlier resentment against the king's submission to Hitler.

The bill will probably pass in the senate where the Catholic Party predominates, but be opposed by the So-

cialists, Liberals and Communists in the Chamber of Representatives. There is fear that the Communists may employ the strategy of not voting. Thus the Catholic Party would be successful in obtaining the popular referendum. Socialists would withdraw from the coalition government they conduct with the Catholics. Communists would proclaim themselves the true defenders of the liberties of the people. And Belgium would be plunged into confusion.

Results feared are the removal of Premier Paul-Henri Spaak from the direction of Belgium's affairs at a most critical moment, and uneasiness and distrust in the proposed combination of the Western European nations. It is a chance the Communists could use to advantage, at least temporarily.

Here and there

WHEN U.S. Admiral Conolly visited India with his fleet recently, it was more than a courtesy call. He was studying conditions in the Indian Ocean due to the Communist disturbances in Burma and Malaya. . . . FOOD PRICES were recently reduced in Russia to quiet the deepening murmurs of dissatisfaction. Afterward fares for travel on trains, buses, and other forms of public transfer were sharply raised to discourage travel. The people are to stay at home and enjoy their food. . . . CZECH COMMUNIST authorities have sent subservient writers at work to recast all Czech history, particularly to smudge the memories of the Masaryks and Benes, the founder and guides of the Czech Republic. . . . THE BRITISH Government has agreed to limit its social-improvement and betterment programs wherever such outlays shall interfere with her ability to become independent of dollar aid.

—JULIUS F. SEEBACH

THE ELECTION IS OVER and it now becomes all citizens, especially churchmen, to turn their best thought to help tackle the problems which concern the welfare of us all. In this spirit this page deals today with agriculture, in which the church has a major stake.

Both parties made campaign promises to the farmers, more promises maybe than either party could keep. We may be sure that those elected to office won't be permitted to forget promises.

Problems and peculiarities of farmers are numerous and are largely responsible for the growth of the government's farm program. This program can be divided into several main categories: price supports, soil conservation, rural electrification, and land reclamation. Each of these obviously raises questions within itself. Here are some of the chief ones.

Questions

What will be the level of farm price supports, the level below which the government says farm prices cannot go? Should the government continue to pay for all soil conservation, or should farmers assume responsibility for that which means immediately increased production? Should a government agency distribute the power from public water reservoirs, for example, or should private companies be allowed to make a profit on the energy produced by a federal project?

Should there be differentiation between large and small operators when reclaimed land is put back into production? Should the federal government have dictatorial powers in conserving this country's land resources, or should local communities and states have au-

tonomy and then co-operate with the federal government?

LEADERS OF both major parties are committed to about the same kind of farm program because the economic status of the farmer is so important to the welfare of the country. About the only difference is the degree to which these programs will be carried out.

An attitude on the part of the Democrats for a broad, freely given federal program, and on the part of the Republicans for a closely scrutinized, locally administered farm program can be detected.

Farm organizations

WORK of the extension service of the Department of Agriculture and the programs of the federal government to help the farmers in their economic plight of the thirties perhaps have made the farmers more informed on their particular problems than any other segment of our population. Upon farmers depends the actual living of everybody in this country. But producing the essential food and fibre for our population often places the farmer at a big economic disadvantage.

Yet it would be nothing short of immoral for farmers to adopt the so-called labor union practices, including the strike and boycott. Their only help has been through their farm organizations and government. The resulting farm organizations represent roughly 20 per cent of the population of this country, but in productive wealth much more. When and if all farm organizations are in agreement, there is no doubt that they will yield a much more formidable influence on government.

—OSCAR F. BLACKWELDER

Isaac Watts — After Two Hundred Years

This man produced a drastic change in the manner of worship of English-speaking Christians. He gave the churches hymns they wanted to sing.

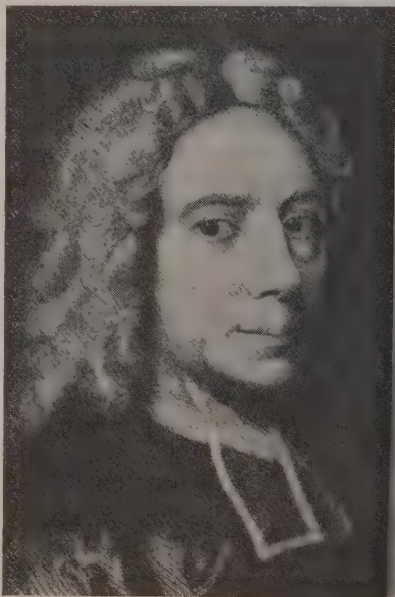
A MAN WHO COULD WRITE poems in words of one syllable died 200 years ago, on Nov. 25. Not only were the poems simple, but they carried an enormous voltage of Christian thought and feeling. When set to music they became hymns, such hymns as England in the 18th century had never heard before.

Until Isaac Watts began writing hymns, Christians of England had been singing nothing but rhymed translations of the Psalms—and most of them were heavy and dull. There were many people who were against such a radical venture as the writing of English hymns to take the place of the ancient Psalms. But gradually the Watts hymns were sung in the churches. They are still being sung wherever the English language is used in worship.

Our God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

That's the beginning of a Watts hymn, closely related to Psalm 90 but truly an original poem, and written in words of such simplicity that a small child can understand. Others of the Watts hymns in the *Common Service Book* (which has 25 of them) are "Joy to the world! the Lord is come" . . . "When I survey the wondrous Cross" . . . "O that the Lord would guide my ways" . . . "To God the only wise" . . . "Before Jehovah's awful throne." Some of the hymns by Watts are in every well-known hymnbook published in England or America in the last hundred years.

Watts wrote about 750 hymns. Some-



ISAAC WATTS
... wrote 750 hymns

times he missed badly, as in these verses:

Let dogs delight to bark and bite,
For God hath made them so;
Let bears and lions growl and fight,
For 'tis their nature to.

Even in that Watts kept to his simplicity. Among the 750 there are a dozen or more that will probably last as long as English-speaking people are singing hymns. Furthermore, Watts cleared the road for the great English hymn-writers who followed him. "The Father of the English hymn"—he is often called.

Something About Watts

By IVAN H. HAGEDORN

Undersized and sickly, Watts lived to be 74 years old, chiefly because he spent 36 years visiting some generous friends

ISAAC WATTS, pastor of an Independent church on Berry Street, London, was compelled to retire because of ill health. Sir Thomas Abney, a former Lord Mayor of London, knew and admired the Rev. Mr. Watts and invited him to his home to recover his health. Watts proved so delightful a guest that he was urged to remain beyond the expected two weeks. The stay lengthened to 36 years!

The beautiful home of Sir Thomas at Theobalds, Hertfordshire, was the perfect place for Isaac Watts to do his work. There he had perfect freedom. Among these loving friends he plied his pen industriously and effectively. He was free to write, to visit, to preach when well enough, just as he pleased.

His rooms were comfortable. On his desk lay his lute, his telescope, his books, and his Bible. In short, Sir Thomas and his gracious wife gave their guest every chance to become a great writer. Under their roof, "the prisoner of ill health and feebleness, breathed forth like a nightingale in the shade those undying melodies which will sing on as long as the world lasts."

WATTS WAS NOT much above five feet high, even when he reached his full growth. He has been described as "a minute, sallow-faced anatomy, with hooked nose, prominent cheek-bones,

heavy countenance, cadaverous complexion, and small eyes."

Like every other poet, Isaac Watts was susceptible to love and beauty. He paid court to the accomplished and pious Elizabeth Sanger, who was to become the wife of a Mr. Rowe. Many suitors sought her hand. Isaac Watts, in accordance with the custom of his day, bent low before the beauty, only to be rejected. She gently told her suitor that she loved the jewel but could not admire the casket. At least she recognized that in the small, misshapen body of Isaac Watts there dwelt a most brilliant mind. The dejected poet gave vent to his feelings by writing:

How vain are all things here below.
How false and yet how fair.
Each pleasure hath its poison too,
And every sweet a snare.

Ill health beset Watts throughout his life. However, he lived to be 74 years old. His studies were frequently interrupted by sickness, and were never completed as he desired. Yet out of his sufferings came his songs.

Even as the little man battled for his physical health, so also he had to battle on behalf of his convictions. His father, a devout deacon and schoolmaster, was imprisoned because he was a Dissenter, and active in the exercise of his faith. At 15 years of age, Isaac Watts had an experience of conversion. He wrote, "I fell under considerable conviction of sin, in 1688, and was taught to trust

Dr. Hagedorn is pastor of Bethel Church, Philadelphia, and is author of "Stories of Great Hymn Writers" and other books.

in God, and in His Son, Jesus Christ, in 1689."

Wealthy friends offered to pay the brilliant young scholar's expenses at Oxford or Cambridge, to enable him to study for the Anglican ministry. He firmly refused. He was true to his father's spirit of Dissent, and would not enter the Established Church, even though it meant the foregoing of a university training. Instead, after studying at an academy at Stoke Newington, he returned to his father's home in Southampton and prepared for the ministry. At the same time, he tutored the children of Sir John Hartopp. And on his twenty-fourth birthday, he preached his first sermon.

THE TIMES WERE such as would indeed try men's souls. It was an age of conformity. Yet Isaac Watts, vigorously independent, remained staunchly loyal to his own opinions. In a time of lax ideas, he stands out a brave figure. He would say, "A moderate man must expect a box on both ears." When others wavered, he strode forward with daring. He willingly took up the fight for broader freedom in the matter of worship, and championed a new liberalism in thought and action.

This was particularly true in the field in which he was to make his greatest contribution.

Isaac Watts' intellectual activities were wide. He wrote a number of treatises on theology, "The Freedom of the Will," "The Doctrine of the Trinity," "The Logos of St. John," and "The Harmony of All Religions." His textbooks in geometry, astronomy, and logic were used in English and American universities. One of his textbooks continued in use at Oxford more than a century.

Samuel Johnson said of him, "Few

men have left behind such purity of character, or such monuments of laborious piety." At Stoke Newington Manor House, to which Lady Abney and he retired, upon the death of Sir Thomas, he was continually sought for advice and counsel, and for the pleasure of his acquaintance by all classes.

All of this stands out the more clearly against the strict and heavy background of Puritan piety. Against the chill formalism of his day, his warm and gentle heart breaks like sunshine from an austere and forbidding sky. In one of the harshest periods of English history he was able to sing one of the most beautiful lullabies.

"Hush, my child, lie still and slumber."

In the midst of strenuous discipline there were light moments. Once during family prayers, he was heard to laugh. Later he explained that he saw a mouse run up a bell-rope which hung by the fireplace. He was induced to think up a rhyme—

"A mouse for want of better stairs
Ran up a rope to say his prayers."

WHEN ABOUT 18, his academy days were over and he was back with the folks. He returned from divine worship one holy sabbath, and undertook to complain about the dull, lifeless droning of the Psalms. "Very well," said the father, "then give us something better."

The challenge was readily accepted, and for 200 consecutive Sundays, he contributed one hymn a week. The first of these begins.

Behold the glories of the Lamb,
Amidst his father's throne,
Prepare new honors for His name
And songs before unknown.

The last two lines of this quatrain were

a prophetic outline of what was to be his own life-work.

It is a great thing to write a nation's hymns. When Isaac Watts was confronted with the question, "Does Dr. Watts indeed presume to correct and instruct the Holy Ghost in the writing of Psalms?" he met this poser by replying, "The Scriptures were the Word of God to the soul, and the hymn was the work of the soul in response to God."

Then he threw the question back upon the questioner, "Why should we, under grace, be confined to the singing of nothing else but the joys, hopes and fears of Asaph and David, when even David would find it difficult to be restricted only to the singing of the songs of Moses?" Isaac Watts clearly saw that the worship songs of the Christian Church must center in Christ if it was to possess life and power. And so he undertook to make David sing like a Christian.

WHEN ISAAC WATTS came upon the scene at the beginning of the 18th century, singing in the churches was described as "a whining, tooting, yelling, or screeching." Everywhere people of taste were groaning for something better. What was needed was strong leadership. Isaac Watts provided that.

He might easily have lived a devout, amiable, and comparatively useful life, in the happy surroundings of Sir Thomas Abney's beautiful home, but he would become a trail-blazing pioneer. He was laughed at for the hymns he wrote. "Watts' Whims" his productions were called. But still they grew in public favor.

In a sense, Isaac Watts' victory in the intellectual and religious field helped to break the way for the political, social, and religious progress of the decades

after him. He kindled fires for Cowper and Wesley, for Burns and Wordsworth.

AS HE SENSED age fastening itself upon him he said, "I thank God that I can lie down with comfort at night, not being solicitous whether I wake in this world or another." He gradually declined in strength, but not a cloud darkened his sky, not a doubt disturbed the serenity of his peace.

"I am just waiting," he said, "to see what God will do with me. It is good to say—what, when, and where God pleases. The business of a Christian is to do the will of God. If God should raise me up again, and use me to save a soul, that will be worth living for me. If He has no more service for me, I can say through grace, 'I am ready.' I could without alarm, if God pleased, lay back my head on my pillow, and die this afternoon or tonight. My sins are all pardoned through the blood of Christ." It was thus he entered into his rest.

They buried him in old Bunhill Fields, London. The tomb bears the simple, truthful eulogy, "Isaac Watts, the father of the English hymn."

That would be in accord with his desire, for he had said in the course of his life, "It was not my design to exalt myself to the rank and glory of a poet. But I was ambitious to be a servant to the churches, and a helper to the joy of the meanest Christian."

Considerable attention will be given to the Watts anniversary in churches of England and America on Nov. 25. Hymn festivals, and the singing of Watts hymns in the church services on that day have been urged by the Hymn Society of America. This man's work is recognized by all the Protestant churches because he added much to the common treasury of Christian devotion.

The Church on the Air

From coast to coast the church is learning to talk by radio

IT ISN'T ONLY by means of the big network programs which everybody hears about that the church is putting its message on the radio. In hundreds of communities—sometimes from tiny stations to tiny audiences—pastors are seeking to speak to the multitude.

Often they follow a formal pattern of presentation which has already become traditional: soft music, a hymn, scripture reading, brief sermon, prayer, benediction, soft music. Some pastors break away from the pattern with something that catches the ears of folks who are hardened against the traditions of church worship.

In the following pages we describe recent experiments by United Lutheran pastors in radio preaching that isn't immediately tagged (and tuned out) as being preaching.

The Parson Talks to Reno

Something new in radio programs has been welcomed in the Nevada community

RENO, OF ALL PLACES! Most of us know Reno only as the place where a lot of people go to get unmarried. It may be a bit surprising to learn that Reno is also the place where a new type of church radio program has been welcomed with warm enthusiasm.

That's chiefly because Pastor James Edward Oslund has invented an unusual way of getting at people. He calls his 15-minute radio talk "A Visit with the Parson." He gives his listeners the impression that he is walking right into their homes in an off-hand way, shaking hands, and sitting down to talk about things that seem important to him.

One of his talks began like this: "The other day I got into a most interesting discussion about conscience. It started when someone made the remark, 'Let your conscience be your guide.' We've all heard that statement. . . ."

And from there on Pastor Oslund got into a vivid and straightforward talk about what conscience really means.

When he had about finished he took a moment for a bit of apology. "The parson is really preaching tonight, isn't he?" said the parson. "But he, like other parsons, has seen some consciences take an awful licking. We've seen them crippled, lied to, twisted and generally misused. . . ."

PEOPLE IN RENO seemed to think this if the parson had really been preaching. His sermons were the sort they needed and that could keep them fully awake. Radio Station KWRN (an American Broadcasting Company affiliate) had the same idea about Pastor Oslund's visits. When the pastor started his series on a very small station, KWRN got interested and quickly invited him to transfer his talents to its much larger listening public.

It isn't that the United Lutheran congregation in Reno is so well known that its Pastor Oslund is naturally a prominent man in the community. The



J. EDWARD OSLUND
... an unusual way

Church of the Good Shepherd—first ULC congregation in Nevada—was not formally organized until two months after the Parson's Radio Visits began in October of 1947. Furthermore, Station KWRN had not been carrying any church-sponsored broadcasts except network hook-ups when Pastor Oslund was invited to appear in its studio.

IT'S THE INFORMALITY, the vivid phrasing, and the strong spiritual emphasis which have made the Oslund scripts effective. Most remarkable of the Oslund attempts came during Lent, when the Parson took his listeners on visits to such men as Pilate, Judas, Nicodemus . . . and finally, during Holy Week, to Jesus himself.

He explained these people of the Passion story, told about their problems and difficulties, and made the whole story seem very real. "I like Peter," he told the radio audience. "For I see in him my weaknesses and failures. I, too,

love my Lord, but am weak and vacillating. I deny him as surely as Peter did. . . . But with Jesus there is forgiveness and love and understanding. Peter found it, and I, too, shall find it." Probably a good many people in Reno homes were awakened to want that forgiveness and love too.

WHO WOULDN'T listen to the parson who began his radio talk like this on the evening of March 23? "Tonight I want to tell you a story. I got it from—well, actually, I don't rightly remember. It may have come from some musty archive or some long-forgotten manuscript, or it may be that I dreamed it. . . .

"My name is Judas. No, I'm not the one who betrayed the Christ. I've been called the other Judas. Ever since I heard of the betrayal I've disliked my name. . . ." And the "other Judas" goes on to describe his first meeting with Jesus, and all that happened until a certain Friday. "This is my story," he concludes, "these my thoughts, as I sit near the cross in the lengthening shadows . . . where they crucified my Lord."

Maybe people in Reno are a bit sophisticated. Like a lot of the people everywhere, they won't believe things just because the parson says them. Pastor Oslund frankly acknowledges that in his radio talks. "We accept nothing without proof," he reminded his audience one evening. "Anyone can say anything, and we'll dispute it, and in the final analysis draw our own conclusions.

"I believe the modern tendency to evaluate for ourselves, and not accept blindly anything that is said, makes for firmer convictions. But I do emphatically point out the danger in our becoming cynics and not believing anything," pointed out Pastor Oslund.

In Catawissa, Pennsylvania—population 2,053—a pastor decided that radio was the means of reaching people whom the church doesn't reach otherwise. Pastor Carl Weber secured time on Station WCNR in nearby Bloomsburg for a series of Bible-story dramatizations which he offered to write, direct, and produce. He enlisted young people of his congregation as the actors. The program reached the unchurched, helped the congregation, and gave the youth group an absorbing activity. Here is Pastor Weber's own story.

How Could We Influence Mr. Miller?

By CARL W. WEBER

THE THIN, middle-aged, modestly dressed little woman leaned forward in her chair. "You must do something for my husband, Pastor," she said. "If things continue as they are, our marriage will go on the rocks."

This is the familiar cry that every pastor has heard. He tries to help, but in too many cases there is little that he can do. For there is no way to reach those who refuse to come to church, read their Bible, or pray.

Mrs. Miller's story started me performing mental gymnastics. Isn't there some way to reach that kind of person? And then it came to me. Mr. Miller was a radio bug. Why not get him to listen to a Bible dramatization? He liked drama of any kind. Surely he'd listen to the story of the Bible because of the dramatic interest. In doing so, he might learn the truths of Christianity.

IT SEEMS AS if there is always something to hinder God's work. In this case it was the radio reception. The mountains of upper Pennsylvania make it almost impossible to receive network programs. If the local stations could be persuaded to produce this type of program, our problem could be solved.

"We're certainly in sympathy with

your request," the program director explained. "The trouble is we don't have the facilities to produce this type of show."

Here was another stone wall. But then, God has the power to make even the highest walls come tumbling down. I was scarcely aware of what I was saying, "Well, if you're willing to give me 15 minutes each week, I'll write, direct, and produce a Bible dramatization myself."

I was really in deep water. The program director was co-operative, but he wasn't going to rush into anything blindly. He wanted several sample scripts. He wanted approval of the local ministers. He wanted a name for the program, and a schedule of stories.

AFTER SEVERAL WEEKS of preliminaries "The Living Word" was ready to go on the air for a trial period of a month. The congregation was enthused. A dramatic club had been organized, for we were going on the air!

The Christmas story was a "natural." The annunciation, journey to Bethlehem, visit of the shepherds, coming of the wise men, and the flight into Egypt were described week by week through the magic of radio.



PASTOR WEBER, YOUNG PEOPLE OF ST. JOHN'S CHURCH
... on the air

The public showed its approval by sending cards and letters to the studio. They literally ate these programs up, for this was the only "live" dramatic program in Bloomsburg. Then the news came: we were actually *urged* by the program director to continue these programs for an indefinite period.

But what about Mr. Miller? Had we reached him? "I know that it's only a beginning," Mrs. Miller exclaimed. "But John is listening to your programs each week. I learned about it just today and I had to let you know. I was talking about the program when John interrupted and said that he never knew that the Bible was so interesting. I asked him where he had heard the programs, because I knew that he never listened with me. Well—I hate to admit it, Pastor—but it is a step forward. John told me that a group of men at the

bar down the street always listen to your program each week."

IT WAS ONLY a beginning, to be sure, but the first step had been taken. The Millers now had something in common. They spent many hours discussing "The Living Word" and found they were brought closer together.

The story doesn't end there. John was listening to the "Cleansing of the Temple" when he seemed to come into a fuller realization of the manliness of Jesus. This is the way the script went:

MERCHANT: What can I do? What can I do?

PETER: What's the matter? What's happening here?

MERCHANT: Nothing like this has ever happened before. My sheep, my oxen, are all running loose.

PETER: Why, it's Jesus. He's driving the money changers, sheep, and oxen out of the temple!

PHARISEE: Look out! He's going to pour out the changers' money. (Noise) Stop him, stop him.

PETER: I'm afraid it's too late for that. Now that he has driven out your thieves, he has left the temple.

PHARISEE: Will you be quiet? Merchant—come here at once! What is the meaning of this riot?

MERCHANT: I don't know, sir. This Jesus came into the temple and said, "Take these things hence; make not my father's house a house of merchandise."

PHARISEE: Yes, go on, then what happened?

MERCHANT: We asked him by what authority he made this command.

PHARISEE: Did he give a sign, or perform a miracle?

MERCHANT: No, he gave no sign at all. He said, "Destroy this temple and in three days I will raise it up."

PHARISEE: What an odd thing to say. It took 46 years to build this structure. How could he raise it up in three days?

MERCHANT: I don't know. But the strangest thing about it was that he pointed to his body when he said it.

PHARISEE: Perhaps he wanted us to believe that he could actually raise himself from the dead. But that is fantastic!

PETER: Fantastic? Yes. And yet with him I believe all things are possible.

PHARISEE: Oh—this is foolish talk. This man's nothing but a trouble-maker. The very idea of his breaking in here and driving out the animals proves that.

MERCHANT: I'll admit that I don't understand this—but one thing I do know, any man strong enough to break up this thieving practice is possessed of power from God. We had no right to be selling our stock in the temple—I know that now. I'm going to find Jesus and ask him for forgiveness.

THE NEXT SUNDAY John was in church with his wife—for the first time since they were married. And it seemed to me that John read the words of the confessional service with a little more feeling than some regular church-goers.

The story of John may be duplicated in the lives of others who have come to know Jesus by means of the radio. And yet, even if John were the only one reached, wouldn't it justify our efforts?

The radio is still very young. The pastor living near a local station has an opportunity to use these facilities for Christ. Through radio you can reach the hearts of sinners that you could never touch from the pulpit.

A five-minute radio story with spiritual emphasis, broadcast every day over a variety of stations, should prove valuable, thought the Pennsylvania State Council of Christian Education. Called "This Our Life," the programs are broadcast five days week over 18 Pennsylvania stations. Scripts are secured from a variety of writers. One of them is the Rev. Paul O. Hamsher of Temple Church, Altoona, a staff correspondent of "The Lutheran." This is one of Pastor Hamsher's recent scripts.

Above the Storm

HOWARD LANE had been dealt the final blow. At least he felt that way.

He had not noticed the slow but certain decline in his wife's health during

the last few months—not until that night two weeks ago when the pain got beyond her endurance and she asked him to call the doctor.

There were 10 long days in the hospital. Then she died. The funeral and the accompanying activity carried him along as on the crest of a wave. Now it was all over. Everyone had gone home. He was alone.

Down in the kitchen the two boys played as though nothing had happened. Tim was just five, and didn't seem to understand. Buster, almost nine, understood more and tried to cover up. But their father was scarcely conscious of the boys' presence. He wandered from room to room in a dark fog of grief and loneliness.

"I must get away from here," he muttered, "away from the things she loved." As the thought persisted, a plan grew in his mind. "I'll take the boys to mother and dad. They can look after them there on the farm, and I'll get away—I'll make a fresh start."

How HE MANAGED to get the clothes packed and the house locked up Howard never could tell. Nor could he remember much of the 800 miles of climbing, dipping, winding highway that led them across three states and down into the heart of the Kentucky mountains.

Howard had not been home for 12 years. But he knew there would be little change. He pictured the old folks in the kitchen—mother at the stove, dad in his rocker. And it was just that way when at last he stood at the door with a little-boy's hand in each of his. His mother tried to take all three into her arms at once.

"I'm so glad you've come home," she said.

The old gentleman rose from his chair

with a big, rough hand extended. "Howdy, Son," was all he said, but a tell-tale tear rolled down his wrinkled cheek.

NEXT MORNING Howard set out by himself. He wanted to visit some boyhood haunts before starting on his search for a new life. He found the path that he had followed so often. It took him to the highest peak of the mountains. When he reached the summit he lay down and gazed out across the endless ridges into the blue horizon. Soon he dropped off to sleep.

It was mid-afternoon when Howard awoke. What he saw down in the valley made him gasp. He was looking at the top of a storm. Great billowy clouds rolled down below him. Lightning flashed, and the thunder echoed among the hills. Through a cleft in the cloud he could see the heavy rain. But all about him the sun was shining. The mountain top was above the storm.

Howard Lane had learned some of the Bible when he was a boy. He hadn't thought much about it in recent years. But now a verse came to his lips: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord . . ." He said it in hushed tones.

"You can't look up to the hills," he thought, "unless you're down in the valley. And down there is the storm. Perhaps that is the way God wants it . . . to make us look up."

Howard walked down the narrow mountain path. He wasn't sure what the future might hold for him. But he knew now that he would not run away.



Thou hast formed us for Thyself, and our hearts are restless till they find rest in Thee.

ST. AUGUSTINE in *The Confessions*

What is "Religious Radio"?

By ROSCOE BROWN FISHER

Church people are seriously trying to gain skill in using radio. Pastor Fisher of Lenoir, North Carolina, describes the 1948 sessions of the University of Chicago Workshop for churchmen eager to learn the art of broadcasting

"WHY ARE YOU going to Siam as a missionary?" I asked. "There is so much to be done here in America."

"Yes, I know," she answered. "But there are so few willing to go over there."

"But why spend your time learning religious radio?"

"We expect to establish a broadcasting station in Siam," she continued. "It is the future medium for overseas Christianity. If churches would get the conception of the power of the radio as did Hitler we might win the world for Christ in one generation."

This is one of the stories behind the participants of the Religious Radio Workshop held at the University of Chicago this summer through the co-operative efforts of the Federated Theological Faculty and the Joint Religious Radio Committee. This committee represents the Congregational-Christian Churches, Evangelical and Reformed Church, the Methodist Church, Presbyterian U.S.A. Church, and the United Church of Canada.

PARTICIPANTS in the workshop were members of these denominations: Congregational-Christian, Disciples of Christ, Methodist Church, Northern Baptist Convention, Presbyterian U.S.A., Southern Baptist Convention, Evangelical and United Brethren, United Lutheran Church, United Church of Canada.

Nationals from the following coun-

tries were also present: Canada, China, Korea, Bolivia, and missionaries from China, the Philippine Republic, Paraguay, India, and Siam.

THE CHURCH IS IN radio to stay. It is there with few misgivings of its shortcomings and expects to remain without further apologies. Church leaders recognize the increasing significance of radio in presenting the message of Christ to the world.

Eighty-three million Americans turn their radio dials daily. The church knows this. Leaders in religious radio are also aware they are often competing with highly trained staffs and well-paid artists. The problem narrows to the question the clergyman asks, "What is it about my program that will keep it tuned in?" The Religious Radio Workshop attempts to answer this apparently simple question along with many others.

A WORKSHOP IS A SCHOOL for students of religious radio. The day's work usually consists of a general session, work groups, a listening hour, and a period for creative writing. Each student does specific work in planning, programming, producing, and script writing. Experts in the field assist him in discovering and developing his creative talent.

The student also studies religious news reporting, worship, radio sermon policy, public relations, and publicity. He conducts interviews, prepares documentaries, writes dramatic shows.

He attends a listening hour where the best in religious radio is analyzed and evaluated. Students visit rehearsals and live broadcasts. In co-operation with the faculty they produce local and network programs. The workshop this year for the first time included work groups in television.

Special emphasis is placed upon community planning. It is in the local community where the greatest impact of religious radio can be made, and it is in this field that religious broadcasting is weakest today.

Local needs, interests, and relationships are therefore stressed so the religious leader can go back to his own community: 1) to train and develop leadership, 2) to raise religious broadcasting quality, 3) to discover local talent, 4) to unify established channels, 5) to pull down long-existing barriers (such as exist between station operators and religious broadcasters), 6) to raise the listening level of the average American, 7) and to present the reality of God with power.

THE WORKSHOP deals with five major areas of religious broadcasting: 1) constructing goals and policies of religious broadcasting, 2) writing and producing religious programs and program series, 3) utilizing radio programs in the educational work of the church, 4) building relations with the listening public, 5) training religious broadcasters in the local community and in the seminary.

The school is under the direction of Dr. Ross Snyder of the Federated Theological Faculties and the Rev. Everett C. Parker of the Joint Religious Radio Committee. The staff is supplied with such outstanding instructors as Arnold Marquis of the NBC-University of California Radio Institute and writer-producer of "The Pacific Story"; Erik Bar-

row of Columbia University and president of the Radio Writers Guild of America; Elinor Inman in charge of religious broadcast for CBS; Ed Greif, of Banner and Greif Publicity Agency; Ola Hiller, director of radio education in the Pontiac, Mich., public schools; David Edwards, professor of speech, University of Chicago; Hal McCarty, director of radio for the University of Wisconsin; and Clifford J. Durr, recently retired as a member of the Federal Communications Commission.

OUT OF THE WORKSHOP has come an outstanding documentary on housing in Chicago; a dramatic show "Who Is My Neighbor," based on the story of the Good Samaritan; a children's story series; something new in devotional programing; a religious variety show; and many other possible productions.

What is religious radio? After my days at Chicago I would say: It is the story of a gifted Canadian giving up a career in electrical engineering to become a rural radio preacher in the Canadian Northwest. It is the story of a publicity director of a great Southern seminary pleading with the FCC for license to operate an FM station.

It is the story of a young clergyman turning down a promotion to bring the message of Christ by radio to the miners and their families in a West Virginia community called "the shack." It is the story of a Korean national thrown behind Jap prison bars seven times for free speech over the radio. It is the story of a Texas preacher who believes radio flows farther than the oil from the rich wells his church owns and controls.

It is all these, and much more. It is the church speaking to the largest possible number of people by the newest means available.

WHEN THE FAMILY WORSHIPS TOGETHER

WE THANK GOD FOR VISITORS

AUNT TRINA was coming! She was not a really truly aunt, but a dear friend of mother and she had become a dear friend of all the Kane children. Aunt Trina taught school in a neighboring town and came to visit during holidays.

Everyone was getting ready for Aunt Trina. Mother was doing some extra cooking and baking so she would have more free time when Aunt Trina was there. Ted and Gordon had gotten their collections of stamps and rocks in good order because Aunt Trina would want to see them. All the children had helped mother get the cleaning done early so that Aunt Trina's visit could be enjoyed by all.

LOIS AND SYLVIA were to fix up the guest room for her. They chose mother's prettiest bureau scarfs, and placed a nosegay of flowers on the desk. They made a big sign to hang on the head of the bed. It was neatly printed and decorated with flowers. The sign read: WELCOME, AUNT TRINA.

The four children went down to the station with father to meet her. Soon they were driving home. Such chattering! Everyone had something to tell Aunt Trina about all the interesting things that had happened since she was last there. Aunt Trina had much to tell them, too—funny stories about the boys and girls she taught, interesting places she had been, tips about books she knew they would like to read. Aunt Trina always seemed to know just the sort of books that were awfully interesting and that you remember a long time.

At the dinner table that evening,

when it was Sylvia's turn to say her grace, she began, "Come, Lord Jesus, be our guest—" Then she paused for a long time. The family politely kept their heads bowed until Sylvia went on again.

Afterwards she explained. "I was just thinking how glad we are when Aunt Trina comes to visit us, and what fun it is to get ready for her. That's the way it was with the people in the Bible stories when Jesus came to visit them, wasn't it?"

WE READ the Bible: The Story of Zaccheus, Luke 19:1-10.

WE SING a Hymn: In Christ there is no East or West (Christian Youth Hymnal, 267).

In Christ there is no East or West,
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind.

Join hands then, brothers of the faith,
Whate'er your race may be;
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West
In Him meet South and North;
All Christly souls are one in Him
Throughout the whole wide earth. Amen

WE PRAY Together: We thank Thee, Lord, for the friends who come to see us. Amen.

Eliphaz Opens the Third Round

By AMOS JOHN TRAVER

KNOW THE BIBLE

This week read Job 22:1—24:25

JOB'S THREE "comforters," with every good intention, have failed so far in their effort to secure confession and repentance of some wickedness they were sure he had committed. Their first round of addresses emphasized the holy and righteous character of God and His wisdom and might. Being such a God, Job must see that he, not God, was in the wrong.

The second round emphasized the moral laws under which God's providence worked. The very constitution of the universe and of humanity pointed the finger of guilt at Job. Direct charges of guilt were not made. But by implication Job was made to feel that his friends condemned him. In this third and last round of addresses, his friends give up all efforts to secure repentance by indirection.

Eliphaz opens the attack on Job's integrity in Job 22. In answer to Job's announcement that God seems to be indiscriminate in blessing the wicked as well as the righteous, Eliphaz insists that the seat of Job's troubles is in himself, not in God (22:1-5). It really is nothing to God's profit whether Job is righteous or not. Certainly God would not punish him for reverence. Verse 4 should read, "Will He reprove thee for thy godly fear?" So it seems clear to Eliphaz that there must be some great wickedness that requires such great afflictions.

WHAT COULD this wickedness be? Eliphaz speculates on the kind of sins

the once wealthy Job might have committed (22:6-11). Perhaps he took a pledge from his brother and failed to return it. Here is a reference to the laws of Moses, Exodus 22:26; Deuteronomy 24:10. Or he has been uncharitable to the poor. Perhaps he had been a "mighty man" and thought he owned the earth and had dispossessed widows and orphans. Surely for some sins like these Job is in fear and darkness.

Job's picture of the blessed life of the wicked was built on his idea of a God too far away, too high in heaven, to bother himself about man. This leads Eliphaz to suspect that Job was picturing his own wicked life and the prosperity he had enjoyed (22:12-20). The warning is that the same fate as came to the wicked in the great flood would come to Job. The righteous see this punishment with gladness, mocking the wicked.

In a final appeal Eliphaz calls on Job to put away his iniquity (22:21-30). If he will "return unto the Almighty" his wealth will be restored, he will be able to lift up his face in pride before God and return to the relationship with God in which his prayers will not be in vain. Let Job be humble, for God saves the humble. Eliphaz has been as restrained as he could be, believing Job to be guilty. The whole speech is in character for this sincere, godly old friend of Job.

THE ANSWER OF JOB is found in Job 23 and 24. In Chapter 23 Job applies the problem of God's providence to his own case, and in 24 to the world in general. This time he does not begin with

the direct charge of Eliphaz, nor is there any marked resentment. He is still too deeply confused as he tries to understand God's injustice to him and indiscriminate providence in the world.

"Oh that I knew where I might find Him" is the burden of his introductory words (23:2-7). Job still believes that he could justify himself before God, if he could state his case directly to Him. He wants to face God and hear from Him, not from his friends, the explanation of his calamities. Yet God everywhere seems to elude him (23:8-12). Forward, backward, left and right, Job seeks God, and He is not there. Yet Job is sure that God "knoweth the way that I take." Job implies that God is avoiding him because He has been unjust with him.

JOB CLOSES this chapter with the hopeless conviction that God's unchangeable purpose is to destroy him. "When I consider, I am afraid of Him" (23:13-17). Job now turns from his own situation to consider again the fact that there seems to be no moral law governing the world.

Job sees wickedness at work in the world and describes it (24:1-12). Yet God appoints no time or place for righting these wrongs. The wicked remove landmarks, rob the farmers, the orphans, and the needy widows. These are all acts forbidden by Mosaic law. Those treated with injustice are like wild asses foraging for food. The wickedness of these outcasts, like the wickedness of those responsible for their condition, seems to go unpunished.

Then Job cites the murderers, adulterers and robbers (24:13-17). They work their evil in the twilight or the darkness. And to all of these wicked men, what happens? According to popular creed, as maintained by the three

friends, "their portion is cursed in the earth." Job gives first (24:18-21) the answer his friends would make. It is probably offered in irony. As the fierce heat melts and dries up the snow, so they are consumed. They become food for the worms in the grave and they are forever forgotten.

This passage gives some trouble to the student of Job. If it is not irony, it is hard to understand as having place in Job's speech. It would better suit the thought of the three friends. However, as we understand it, this is a deliberate and exaggerated statement by Job of the doctrine he cannot accept.

Now JOB gives his picture of the fate of the wicked as he sees it in the world (24:22-25). On the contrary, God seems to prolong the life of the wicked. The wicked arise in power and have their day of prosperity, and then die without pain in a natural death. Like ears of corn, the wicked are allowed to come to maturity and then to die according to nature. Then Job concludes with a challenge to his friends, "Who can deny it? Who can prove that I lie, and show that what I urge is idle talk?" (Moffatt)

Job has out-argued his friends, but has done nothing for his own consolation. He is still in the deepest confusion. Having insisted that he is innocent and that God does not give him or humanity in general a square deal, he is left with the concept of an unrighteous God.

His inconsistency is his only hope. He still wants to face God, not to prove God unrighteous, but to have God tell him the explanation of his troubles. There is a faith in Job that rises above his logic. Deep underneath his seeming irreverence is the trust that broke through the surface in the cry, "I know that my Redeemer liveth."

THE LATHROP FAMILY

Visit to a Sister Congregation

JERRY CUT THE ignition and glanced quickly at his watch. "Mind if I dash ahead and leave you folks to lock the car?"

"Not a bit," I assured him. "The church councilmen are probably running around in circles wondering whether their guest preacher is going to arrive."

Mark stepped out, handing his father the Gladstone bag which always goes along on these expeditions. "I'll take care of everything, Dad." His new and mature courtesy nearly floors us sometimes. "Don't give the car another thought."

Jerry started down the street, coat-tail flying in the November wind, soft black hat pulled low. Mark checked on the doors while Joan and I got ourselves organized for our entrance into a strange church. I tucked back a strand of hair which had escaped into the breeze.

WHEN THE PASTOR from Grace Lutheran Church suggested that he and Jerry exchange pulpits so Jerry could bring the people of that congregation some of the highlights of the United Lutheran church convention, my husband jumped at the invitation. Perhaps the fact that he missed the last convention has made him doubly sensitive to the great tide of power which seems to be sweeping through the church. At any rate, he never misses a chance to talk about it.

I seldom miss a chance to go with him and we thought it would do the children good to take part in a Lutheran service which might vary slightly from

the one they are accustomed to. Each congregation puts its own distinctive mark on the Common Service despite our efforts toward uniformity.

People were beginning to pour toward the church. Apparently we were not the only ones who delayed our arrival till the last minute. We slipped into the stream of worshipers and mounted the wide stone steps.

WE BLINKED for a moment in the wide vestibule. A pleasant usher smiled at us in the semi-gloom and handed us a bulletin. We drifted on toward the red leather doors of the nave. A pretty little woman in a blue velvet hat murmured a cheerful, "Good morning."

Inside the church itself another usher hurried up to us. When he saw the bulletins in our hands he smiled, indicating the ones he carried. "I see you're taken care of."

"Yes, thank you," I smiled in return. "We are visitors. Is there any special place you'd like us to sit?"

"No, indeed. Just make yourselves right at home." His tone was so friendly and he so obviously meant just what he said that I felt sure he didn't realize that he had left us adrift in strange waters. I glanced about to get my bearings. Mark and Joan were waiting to follow my lead.

At that moment three little girls, aged about five to eight, hurried past. "Come on," said the tallest, twisting her bulletin into a tight spill, "all the way up front where we can see the choir." They wove their way in and out through the people in the aisle dexterously. One woman, a motherly looking soul, looked

after them with a troubled expression, then shrugged and sat down.

We found seats about half-way down the nave. We bowed in prayer, then settled back to get the "feel" of the service.

"THIS BULLETIN looks just like ours on the outside," whispered Joan, "but they have lots more about the service on the inside than we have. Look at all these page numbers."

Mark looked at her with "Hush" written all over his features. She subsided with a toss of her curls. I watched the people continuing to sweep down the aisles, marveling that such a large group could assemble so swiftly and so quietly. Although a few hardy souls braved the exposure of the front pews, most of them squeezed together in the back. Apparently they liked a human screen between them and the chancel. For some reason I was reminded of what one young naval officer had told me about the improvement in the men's morale under fire when a canvas screen was stretched across the deck. The thought that the psychological process was at all similar was so ridiculous that I smiled.

A woman across the aisle smiled back and I nodded as though I had been smiling at her all the time. "Who's your friend?" demanded Joan.

The organist began the first hymn just at that moment, saving me the necessity of a reply.

THE CHOIR CAME IN from the rear—at least, I suppose you could call it that since the sound came from behind us. Several members of the congregation glanced over their shoulders, and the three little girls I had noticed earlier turned all the way around so that they had as clear a view as possible. They

had come to see what was to be seen and meant to get the most out of it.

As the singers passed, I wasn't surprised at the children's interest. The intricate step, hesitate, step with which they moved was done with all the precision of the ballet.

The music was really glorious. In I could lose myself and any day-by-day smallnesses I had brought with me. As Jerry's voice began the invocation, I knew he was feeling the same high sense of satisfaction. The Communion Service, properly rendered, can lift the worshipers to a plane which is for many unexplored territory.

It was during the reading of the Gospel that I recognized the first extraneous element. A child's voice whispered loudly and peremptorily, "I mine, I tell you!"

There were quite a few youngsters in church, but most of them were sitting with parents who seemed to have the situation well in hand. Apparently I was the youngest of the unattached little girls who had spoken, for as I looked she made a grabbing motion, then ducked out of sight beneath the pews.

IN A MOMENT she came up looking triumphant. However, she had found something to intrigue her on the floor. All during the singing of the hymn before the sermon she kept bouncing up and down from the seat to the floor and back again. I expected at any moment to see one of the older people near by take a hand, but evidently there was no one close wanting the responsibility.

As Jerry stepped into the pulpit I saw that the budding acrobat was leaning her full weight on the bookrack in front of her. I hoped the screws were of prewar quality. It looked as though Jerry and the United Lutheran Church were in for plenty of competition.

Personal Problem Clinic

Smoke and drink?

Is it possible for a woman to be a Christian if she is an habitual smoker and drinks to be sociable?"

Does smoking or social drinking brand anyone as not being a Christian? Whether the individual be a man or a woman makes no difference. Varied views in regard to the practices of the two sexes are phases of the conventionalities, customs, and traditions—which change from age to age.

Increased enlightenment, plus a heightened sense of rights and freedom, is raising many questions about thinking and doing which once were considered settled forever. Such issues need to be settled in line with Christian principles, but it will probably be a long time before they are settled, if ever, for change will not cease unless civilized society is destroyed by war or some other catastrophe.

Neither smoking nor drinking may be classed as immoral. Dislike them as we may, they are still socio-personal practices which concern the individual only, so long as they do not injure self or others, or interfere with rights and privileges of others. Just where the point of injury may begin it is difficult to say. The Yale studies show that for about 5 per cent of people drinking is very dangerous.

The New Testament imposes no legalistic restrictions on the use of alcoholic beverages. Smoking is not mentioned in Scripture. The dangers of drinking, however, are pointed out in both Testaments, just as the dangers of numerous other practices are indicated. Practices in regard to smoking and social drinking vary a great deal from one racial, social, nationalistic, or religious group to another.

We have to be objective, fair, Christian in rendering judgments on ques-

tions of this sort. Clearly as we recognize the dangers of alcohol and deplore the human havoc its misuse has wrought, it is impossible to say that anyone who drinks socially or smokes is not a Christian. And I make this statement as one who does neither.

Mixed marriages

What can be done to counteract the tendency of Protestants to marry Catholics?

(1) Provide more and better social facilities in church and community for Protestant young people of both sexes to associate and to carry on courtship under the best conditions.

(2) Educate all ages better in Protestant Christianity, the Protestant-Catholic differences, and the dependence of freedom and democracy on the Protestant Christian spirit.

(3) Encourage all to practice appreciation and tolerance of Catholicism, but to beware of the unseen dangers.

(4) Enlighten people as to what is required of a Protestant marrying a Catholic—surrender of the right to rear children as Protestants, and frequently the continuous nagging and persecution of the Protestant partner. For the Protestant to turn Catholic is often the only way to a peaceful home.

(5) Educate all to see the basic intolerance of Catholicism despite the benign front it is given in movies, radio, and reading matter. Show how Protestants are persecuted in Spain and other Catholic countries, and what would probably happen in North America if Catholicism ever gained a controlling influence.

(6) Encourage people to read the pamphlets *If I Marry a Roman Catholic*, *Marriage and the Home*, *To Sign or Not to Sign*, and *An Un-American Marriage*.

—EARL S. RUDISILL

A Remedy for Spiritual Illiterates

Resurgence of the Gospel. By T. A. Kantonen. Muhlenberg Press. 232 pages. \$3.

Lutherans should be proud that this fine little book was the September selection of the Religious Book Club. It is timely, fresh, readable, vital, and should contribute measurably to swelling the Gospel tide of which it speaks. Laymen as well as pastors will find it instructive and inspiring. Those eager to remedy their spiritual illiteracy will do well to begin here.

Chapter I ably analyzes "The Contemporary Theological Scene." The theological climate and the whole temper of the times have changed. The uniqueness of the Christian claim is again recognized, and cringing apologetics are giving way to confident proclamation. In this revival the names of Luther, Kierkegaard, Barth, Brunner, Althaus, Heim, Nygren, Aulen stand out. Throughout it is Luther's dynamic theology that is getting a hearing and some traditionally held views are given their much needed correction.

Chapter II discusses "Justification by Faith and the Man of Today." This central message, the very heart of the Gospel, is so presented that it is cleared of the accusation of making for moral inertia.

Chapter III discusses "The Living Word and the Present Need." In the interest of Lutheran unity which seems to have its greatest stumbling block in the attitude toward the Scriptures it is hoped that this presentation will be given a sympathetic hearing. On this point European Lutherans are agreed, and it is high time that American Lutherans begin to see eye to eye with them, so that their forces can be more effectively united in the prosecution of what is vital.

Chapter IV is on the "Universal Spiritual Priesthood and Life in Society" and not only refutes the claims of the Roman Catholic hierarchy but also shows what this principle means for the solution of all the vexing social problems of our day.

In a concluding chapter, "The Theology of the Gospel in Action," practical suggestions are made as to how "this theology

can be translated into a program of action in order that it may also revitalize the Church and make its impact as a living force on contemporary life."

This book will be widely read and appreciated in non-Lutheran circles. There is danger that Lutherans themselves will pass it by. It is in the direction indicated in this book that we must go if we would be true to our heritage and at last catch up with the rest of Lutheranism.

A bibliography of pertinent literature might have increased the book's value.

Philadelphia

MARTIN HEINECKER

A Parable is a Parable

The Jesus of the Parables. By Charles W. Smith. Westminster Press. 314 pages. \$3.

The parables of Jesus are parables. They are neither fables nor allegories. They express a truth in the physical realm to point up a truth in the spiritual realm. The shepherds do not become missionaries, the father of the prodigal son does not become God, the leaven does not become the Kingdom of God.

The parables are the knife-sharp weapons used by Jesus to cut into the heart of particular situations current during his ministry. They were formed spontaneously in the heat of debate by a vigorous man and were so clearly understood by his hearers that they led to the crucifixion. They were not carefully premeditated stories told passively.

The parables were often reinterpreted by the early church in the light of the passion and resurrection of Christ to

changed conditions. This process has been continued by the later church and has resulted in a distortion and weakening of their application. This is the theme of *The Jesus of the Parables*.

The author tries to assist the busy pastor in finding the original purpose of the parables so that he can apply it—and not some allegorical interpretation—to contemporary problems. In this the author follows a consistent method:

First, he shows that the parable is a parable. Then he seeks the meaning caught by the original hearers. This involves considerable higher criticism and study. Introductions, appendages, and interwoven elements are ferreted out through comparison of parallel versions.

Finally, the point of the parable is examined in relation to the eternal issues of crucifixion and resurrection, of judgment and redemption. By understanding the Jesus behind the parables, the pastor can appreciate their significance for the present day more adequately. JOHN MANGUM

Westville, N. J.

Moving Hearts Find God

The Cloud of Unknowing. Anonymous. Harper. 56 pages. \$1.50.

To those whose souls cry out for God, let them find him surrounded by clouds and thick darkness, and who have to contend with the distractions of the "world, the flesh and the devil," this little volume, a shortened version of a fourteenth-century devotional classic arranged for modern use, will be found helpful, suggestive and richly rewarding.

The unknown author, who writes for the instruction and guidance of a young friend, insists that the highest work of which man is capable is the contemplation of God, not his works, but his Person. "By the knowing power of the mind, God is ever incomprehensible, even though He created us; but to the loving power of the heart, He is ever more comprehensible to the capacity of each soul to receive him." . . . By the affection God may be secured and

kept, but by the thought never." *The Cloud of Unknowing* is to be pierced only "with a sharp dart of longing love."

The Cloud of Unknowing may be used with great benefit by any thoughtful layman, while pastors who yearn after a closer walk with God will find help and satisfaction in using some of the methods suggested for the development of the practice of "man's noblest work," the contemplation of God.

E. C. DOLBEER

Springfield, Ohio

Spiritual Exercise

Making a Go of Life. By Roy L. Smith. Abingdon-Cokesbury. 346 pages. \$1.

Here is a devotional book that is not content to stop at devotions. Each daily devotion has a short directive for daily action. Here the reader is directed into daily spiritual exercise, to positive action intended to change his outlook.

Here is a book which, like the exercising machine, is capable of producing spiritual muscle if used faithfully. The book covers 48 weeks, with devotions for each day.

Making a Go of Life is stimulating reading. Its title indicates its content. The author is definitely and pointedly by challenging thought, by directive prayer, and by a plan of action giving the reader tools for making life work. WALTER COWEN

Jamaica, N. Y.

Women at Prayer. Arranged by Hazel T. Wilson. Pilgrim Press. 96 pages. \$1.25.

Mrs. Wilson has collected from far-ranging sources the materials for 31 days of morning prayer. She would like 10 million women to mobilize to pray for peace. "Ten million American women in a great praying crusade for lasting peace can save the world in our day and can make the kingdom of God on earth a living reality," she writes.

For each day there are two prayers, by a great variety of talented writers, plus a brief "daily affirmation"—a scriptural quotation well worth carrying in one's thoughts through the day.

ACROSS THE DESK

An incident was recently described to us, one of those occurrences in which were involved persons known to us for many years and greatly admired by us for their complete consecration to the activities of the church. This they exhibited in their lives, and for their "good works" they have recently received sincere praise and congratulation. But necessary provisions for their future maintenance have been neglected by those to whom they must look for a regular income.

The situation belongs to the current year, but it reminded us of a story that we read a couple of decades ago. Some of our readers will remember that following the first world war and the publication of the Balfour agreement a large sum of money was sought for relief of Jews. Then, as recently, elaborate banquets were held, among them one at Atlantic City. In attendance persons reputed to be wealthy were guests. In the midst of the elaborate meal a telegram was handed the man sitting at the head of the table. He read it and passed it to a guest near by. The latter perused the message, caught a nod from the toastmaster, and then arose and said, according to our recollection of the story:

"My brethren, I rise to address you under the strain of deep emotion. The telegram I have just had handed me describes the conditions of our fellow believers in Southern Europe. They have suffered the pangs of hunger and cold. They have been humiliated by the contempt of the communities in which they have lived, and justice has been denied them by municipal authorities. My heart bleeds for them.

"We must do something, my brethren, and do it at once. I move you, Mr. Toastmaster—from the deepest level of my capacity for sympathy I move you—three cheers for the poor."

Probably the reporter of the meeting and of the receipt of the telegram was enough of a journalist to see the irony of a reception all too frequently given to some involvement of a friend, or at least a neighbor, in a great disaster.

All of the world's destitute and forsaken folk do not dwell across the sea. When Jesus said to the inner circle of his disciples, "The poor ye have with you always," he so impressed those who were with him that three of the Gospels record the words.

Undertalented then underprivileged

Several years ago we were ready to describe the part of Philadelphia which surrounds the Lutheran Settlement House as a portion of the city populated by foreigners. But lacking persons in contacts with the people among whom the institution was located, we got a clergyman then pastor on the phone, expecting him to verify our impression. Instead he corrected us. Said he, "The folk whom the Settlement serves are almost all of American parentage. What they lack is the energy, the skill, and the perseverance to keep pace with the life. They are often the victims of vicious ways of living, but not always."

They have suffered defeats in the highly competitive struggle for existence and have lapsed into a sort of despair. The ministries at the Settlement restore them to that degree of self-valuation that enables those concerned to appreciate opportunities.

all persons—in fact, not many of them—are greatly changed outwardly. They remain “poor,” perhaps excepting their children. But we have the poor with us always. A ministry to them is both the privilege and the obligation of Christians, individually and collectively.

A bit of guessing

We do not undertake to tell the number of times we have heard and read that Nov. 10, 1483, was Luther's birth-day, that he was baptized the following day, and given the name of the patron saint of that day—Martin.

We decided this year that we are old enough to learn why that particular person was assigned to Nov. 10, and in addition why Luther's father, Hans (John), chose that particular character from a roll of saints long enough to afford considerable choice. As a matter of fact, the child could not have interferred had he had as his sponsor a non-ecclesiastical personage. We have reached conclusions quite satisfactory to ourselves, but we cannot claim first-class proof of their correctness.

We admit surprise that none of the books at hand for our information supplied us with such data as would identify the Martin in question. *The Roman Catholic Encyclopedia*, usually verbose in describing canonized persons of that communion, gives no prominence to the saint involved in our inquiry, although we are fairly certain that no other name on the Roman Catholic list of holy ones had a namesake in the class with Martin Luther.

It was in *Schaff's History*, Vol. 5, Part 1, and in *Larned's History*, Vol. 7, that we found paragraphs dealing with St. Martin of Tours. In *Larned's History*, Vol. 8, an excellent historical sketch of the Papacy was found. A part of this article relates interesting facts concern-

ing the Council of Constance and of Pope Martin V. A secondary coincidence in dates has led us to the theory that Hans Luther may have known of the great importance of the Council of Constance to Christianity and to the striking relationships of the dates 1415-1418 for Constance and, a century later, for Luther's theses.

Our hypothesis is that the decisions of the Council of Constance were known to the more intelligent strata of the laity at the time of Luther's birth, and were subjects of discussion by what our modern historians call “the peasantry.”

The assembly at Constance was spectacular in the number present and in their widely differing characters and status. It was by this council that the burnings of John Hus and his friends, Jerome of Prague, were decreed.

Also (and in this Martin V had an important part), the exile of the papacy at Avignon in France from Italy was concluded, the bitter and disgraceful rivalries of three claimants to be pope was ended, and a fatal disaster was averted. Martin's election is said by competent authorities to have restored unity to the Western, that is, to the Roman Catholic, church. But in doing so, it demonstrated the authority of the Council over the pope, making a precedent for Luther and the Evangelicals a century later when Luther declared in his defensive argument that councils can and have erred, and that the state has an entity which the church does not command.

Daily newspapers were not yet in circulation, but people could and did talk. We respectfully suggest that familiarity with the influence of Pope Martin V helped Hans Luther to use a custom of his day at the christening of his son.

—NATHAN R. MELHORN

LETTERS

TO THE EDITOR

Misleading paragraph

SIR:

In the report on the Philadelphia convention in THE LUTHERAN of Oct. 20 there is a short, and rather misleading paragraph concerning the relation of Marion College and the Board of Education. It is necessary for some clarification in all fairness to both.

The matter which brought some difference of opinion was the Study of the Junior College in American Education and its possibilities for the Church. The Virginia delegation felt that the whole field had not been sufficiently studied to come to such final conclusions as were included in the report. The Board of Education expressed the feeling that the matter was still an open question. Thus a substitute motion to keep the matter open was introduced by the Virginia delegation.

The Board of Education had made a study of Marion College previously, which report had been sent to the Board of the College with recommendations. It is misleading to state that the report "advised this junior college to raise its standards or close." Rather, there was appreciation of standards attained at Marion College.

The actual advice of the Board of Education was based on the meager financial resources of the college, and the obvious inability of a small synod adequately to support two colleges. Inasmuch as our polity is synodical, such a strict interpretation of possibilities by the Board of Education was perfectly understandable, especially so in view of the negative character of the junior college study.

The college appreciated the full study made by the Board of Education. It is on the accomplishments and the possibilities of junior college education that we have our differences. It was this conflict of opinion which was evident at the meeting

of the United Lutheran Church in Philadelphia. We are most thankful that opportunity will be given for an open discussion of the whole field which we feel is so important for the Lutheran Church.

HENRY E. HORN,
President of Marion College

(THE LUTHERAN of Oct. 20 said "an undercurrent of resentment about a recent report of the board regarding Marion College was faintly evident" at the ULC convention. It is now evident that there was such undercurrent.)

Remember the Word

SIR:

The article in THE LUTHERAN by Ann Engelhardt on "Remember the Word" was splendidly written, and emphasized what every mature student of the Bible must have come to know, the great desirability of learning Bible verses by heart.

May I add a suggestion for the encouragement of the older ones? Most people tell us that our memorizing must be done when we are young because it is impossible to memorize when we get old.

I have many verses and passages of Scripture stored up in memory from childhood. But within the last few years I have felt the desirability of committing to memory whole chapters.

I am now over 81 years old, and yet in the last five or six years I have been able to memorize the third chapter of John also the fourteenth, and that wonderful prayer of the Lord recorded in the seventeenth chapter, also the eighth chapter of Romans.

This has not been easy. In fact, it took me several months to memorize each of these chapters, but by taking two or three verses at a time, reading them over and over again as I was sitting alone, and repeating them as I lay awake in bed, I was able to accomplish this. Now I think I could at any time repeat these four chapters almost word for word.

Buffalo

L. W. WATKINS

Muhlenberg Centennial

As the Ministerium of Pennsylvania marked its 200th anniversary, Muhlenberg College—its arm in the field of Christian higher education—celebrated its own centennial.

The college observance, with four major focal points, ended Oct. 16 when alumni, faculty and trustees in rededicating the institution to its basic ideals as a church-affiliated liberal arts college.

In its first century, recalled Alumnus John D. M. Brown, head of the college English Department, in closing the observance, Muhlenberg survived several major panics, two major wars, and a ruinous conflagration with her head bloody but unbowed. It has grown, he said, from an obscure local institution with a score of students, a single inadequate building, and no endowment to a well-accredited and widely known college with a national reputation, a student body of 1,280 and a faculty of 100, an endowment of over a million, and property worth \$2,786,000.

Lessons that were bitterly learned in the and in which Muhlenberg's founders had their roots, said Alumnus Percy B. Ruhe, editor of the *Allentown Morning Call*, should prompt an even higher regard for the three basic ideals which constitute Muhlenberg's greatest strength and most assuring hope: emphases upon the democratic way of life, the guidance and instruction of youth and upon its aspects as a Christian institution.

The college's historic role as a teacher and guardian of liberty was cited by Superior Court Judge Claude T. Reno, another alumnus, at a civic observance of the centennial. The college, the jurist said, has been an effective exemplar of a God-centered education, "the very palladium upon which true democracy rests."

Speaking at a service of thanksgiving, on the eve of the opening of the convention of the United Lutheran Church, Dr. Paul H. Krauss of Fort Wayne, also an



alumnus, emphasized the heritages that have been characteristics of the college through the years. He said that Muhlenberg exists to further Christian culture and warned that the years ahead will demand what the college has to give—academic and cultural skills, plus God and the Spirit of Christ.

The centennial began last June when Bishop Hanns Lilje of the Lutheran Church in Germany, Senator Homer Ferguson of Michigan, and Dr. George W. McClelland, president of the University of Pennsylvania, were the speakers at the commencement. Rededication of the administration building, reconstructed after the fire that gutted its interior on May 30, 1947, closed the observance on Oct. 16.

During the year Muhlenberg observed its birthday by conferring honorary doctorate degrees on 21 men and one woman who have distinguished themselves in service to the church, to the nation, to their respective communities or to the cause of Christian education.

At the commencement convocation doctor of laws degrees were presented to Dr. McClelland, Senator Ferguson, Bishop Lilje, President Emil E. Fischer of the Ministerium of Pennsylvania, the Very Reverend John Baillie of the University of Edinburgh. Doctor of divinity awards went to the Rev. Charles K. Fegley, Wee-

hawken, N. J., pastor; the Rev. J. Ray Houser, Williamsport; and the Rev. Earl F. Rahn, secretary of the Board of Christian Education of the Ministerium.

Allentonians recognized at the civic observance on Sept. 26 were President Judge Ethan Allen Gearhart of the Lehigh County Orphans' Court and Major General Frederick E. Uhl, doctor of laws; Superior Court Judge Claude T. Reno and Mrs. Hannah M. Durham, doctor of humane letters; Donald D. Voorhees, director of the Bell Symphony, doctor of music; Charles F. Seidel, superintendent of Allentown schools, doctor of pedagogy; and William W. Swallow, nationally prominent ceramic sculptor, doctor of fine arts.

Alumni honored on Oct. 16 included Dr. Brown, head of the Department of English and a member of the faculty for 38 years with the doctor of laws degree; Editor Ruhe, Dr. Sherman Oberly of the University of Pennsylvania, and William E. Brandt, newspaperman and sports commentator, doctor of letters; Dr. James H. S. Bossard of the University of Pennsylvania, doctor of humane letters; Dr. Ira F. Zartman, former head of the Muhlenberg Physics Department now at Johns Hopkins University, doctor of science; and the Rev. Harvey C. Snyder, Nazareth clergyman, doctor of divinity.

Hot Off the Gridiron

Football coaches' headaches usually occur on Saturday afternoons, but for Midland College Head Coach Jack Nicolds, difficulties were not confined to weekends. His *Warriors* had lost the first five games this season and over 40 students and team members had signed a petition requesting his immediate discharge.

Midland President W. P. Hieronymus was in Philadelphia attending the ULCA convention when the storm broke. The petition threatened that unless Nicolds was removed as head coach, the entire team would quit after the Midland-Wesleyan contest. Dr. Hieronymus flew back to Fremont for hastily summoned conferences with athletic officials.

As a result, Coach Nicolds resigned as head coach but retained his post as associate professor of physical education and instructor in theory courses at the college and director of athletics. He also will continue as head basketball coach.

Replacing Nicolds is Joseph F. Allen, line coach at Midland, who will be assisted by Ralph Noerrlinger. Allen coached at an Idaho high school before entering the army and has been line coach at Midland since August. Noerrlinger is a former head coach of Fremont high school, and was assistant coach at Midland in 1940-42.

Thiel Board Names Officers

Edwin Hodge, Jr., of Pittsburgh, Pa., was re-elected president of the Board of Trustees of Thiel College. All other officers of the group were also returned to their posts.

Judge George H. Rowley of Greenville was re-elected vice president; John J. Winner, Pittsburgh, secretary; M. M. McClure of Greenville, treasurer; T. C. Whitman of Greenville, attorney.

The board adopted a recommendation of the finance committee that a goal of \$50,000 be set for the Langenheim Memorial Library Fund, the sum to be raised during the fall, winter and early spring.

President Zimmerman announced that during the past two years friends of Thiel have contributed \$62,000 for debt reduction, leaving only the amortized debt which stood, as of June 30, at \$65,000. The board decided to conduct the library appeal in place of any debt-reduction drive for all year-end contributions.

The Memorial Library, the board decided, will be a part of the revised quadrangle in line with Rissell Gymnasium.

Northwestern Board Elects

The Rev. George B. McCreary, pastor of First United Church, Sheboygan, Wis., was elected president of the board of Northwestern Seminary at the September meeting. Others named to office included: Rev. C. H. Zeidler, secretary; J. K. Jensen,

asurer; and Fred C. Mueller, secretary. It has been announced that the call extended to the Rev. A. C. M. Ahlen, pastor of Hope Church, Minneapolis, Minn., to become a full-time professor at the seminary, has been accepted. Pastor Ahlen will assume his new duties in September 1949. Forty-eight students, the largest number in the history of the seminary, are enrolled.

New Program at Chicago

A year-round internship program has been inaugurated at the Chicago Seminary at Maywood. Two students are already on leave of absence according to the plan for this program.

Ralph Ryberg of Chicago is serving as car-interne at Holy Trinity Church, New York City, where former Chicago Seminary president, Dr. Charles Foelsch, is pastor. Harry Meyer of Mishawaka, Ind., is serving as assistant to Pastor Bruno K. Neumann of Memorial Church, Chicago.

It is expected that half of the present sabbidlar class will be available for assistantships during the 1949-50 term.

Susquehanna Adds Seven

At the October meeting of Susquehanna's board of Trustees, President G. Morris Smith announced the addition of seven new teachers bringing the total number of instructors in the faculty to 39 for the current academic year.

A bequest of \$15,000 was received from the estate of the late George B. Wolf, Williamsport stationer. In addition, a gift of \$1,000 from Mrs. William G. Spangle, of Williamsport, for the proposed new music building, was acknowledged. During the past year \$2,000 was added to the Susquehanna University Press foundation, bringing the total endowment of that fund to \$5,000.

The women's auxiliary of the university has announced an increase in its membership of over 1,000 during the past year.

Midland Trustees Elect

The Rev. Alfred W. Young, pastor of First Church, Omaha, Nebr., was named

president of the board of trustees of Midland College, succeeding Dr. H. A. Gunderson of Fremont at the October meeting.

Other officers named include: Dr. Gunderson, vice president; the Rev. Lorin J. Wolff, president of the Midwest Synod, secretary; and Bernard V. Beesom of Fremont, treasurer.

Members of the executive committee of the board are as follows: Pastor Young, Dr. Gunderson, the Rev. T. J. C. Schuldt, president of the Nebraska Synod; the Rev. A. H. Pinkall, Omaha; A. E. Andersen, Fremont; Herman Suhr, Scribner; John Lamberty, Scribner; Dr. W. P. Hieronymus, Midland College president, and Dr. T. D. Rinde, dean at Western Seminary, advisory members.

PERSONS



Hagan Honored

Dr. Peter P. Hagan, well-known Lutheran layman of Philadelphia (left), receives citation from Harold C. Snyder, president of the Philadelphia Lutheran Inner Mission Society, following the 1948 annual solicitation dinner late in September. Dr. Hagan was recently elected honorary president of the society after serving as a member of the board for 25 years, as its president for the past 17.

Over 140 Lutheran churches in the Philadelphia area will be asked to provide \$35,000 during the next fiscal year to support the society's three settlement houses—Lutheran Settlement, Lutheran Neighborhood House and Haverford Center, and a summer camp—Camp Whitner.



Lancaster Church Dedicates Memorials

Ascension Church, Lancaster, Pa., was crowded the last Sunday night in September for the consecration of a number of War Memorials and gifts during the special service. The Rev. Charles K. Kerschmar (left), pastor, and Dr. Henry H. Bagger of Trinity Church are shown at the altar and lectern which, with a pulpit, were presented by Mrs. Fred Kimmich in memory of her husband.

Other memorials included altar desk and linen, dossal and valance, offering plates and brackets. Gifts included: altar Common Service Book, framed picture of Christ, flower stand and literature rack. The redecoration and renewal of the church occupied more than a year. Work done included: enlarging the lobby and two rooms for educational purposes, new wiring and flooring, a new bulletin board and painting. Much of this work was done by members of the church.

OCCASIONS

Tabitha Lays Cornerstone

The cornerstone for Tabitha Home's new \$400,000 modern fireproof Home for the Aged and Infirm was laid late in September while 600 friends of the home watched.

Nebraska's Lutheran governor, Val Peterson, was the principal speaker, pointing out that a "nation progresses to a large extent only as it takes care of its aged." He further stated "that if we are to honor ourselves, we must care for those who cannot take care of themselves."

Other speakers on the program included: Dr. R. R. Belter, president of the Wartburg Synod and president of the board of trustees of Tabitha Home; Hugh Rangelier,

supervisor of music in the Lincoln secondary school system; Dr. Ernest Walter, former superintendent of the Home; the Rev. Paul Bieger, one of the original incorporators; and Dr. O. W. Ebright, executive director of the home.

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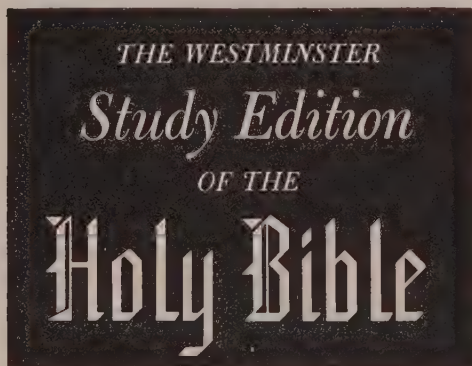
Old Christ Church is building a new church in the shadow of the old, in developing foundations, a spring has been uncovered. Members call it symbolic of "eternal waters of our church."

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Weekday Religious Education In St. Louis Held After School Hours

By WILLIAM SWARBRICK

CATRO—In St. Louis, weekday religious education classes are being held for school children after school hours. Classes are conducted in more than 200 church school centers throughout the city from 3.35 to 4.35 P.M. with classes in various sections meeting on different days. Each child attends only once a week.

Mrs. Altha Coleman, secretary of the Inter-Faith Committee which sponsors the classes; has pointed out that the program has had no connection with public schools since the "released time" program was barred in St. Louis by a circuit court injunction last May.

Ninety per cent of the similar schools in the United States are continuing on a released-time basis, Mrs. Coleman said, but a complete divorce from the public school system was considered advisable in St. Louis because of the court attack.

WHEN THE SOUTHERN CONFERENCE met Nov. 3-4, delegates had as their host the youngest congregation in the conference: Trinity Church, Kirkwood, Mo., the Rev. Tressler Bolton pastor. Trinity Church will observe its first anniversary Nov. 21. Its church school is steadily growing, hardly a Sunday passing without a new pupil.

The church school evangelism program called "Fishers of Men" is proving to be its best means for gaining new pupils. Enrollment in the school is now up to 80, and attendance will soon average over 60. The men of the church spend their Saturdays painting the parsonage and making minor improvements on the recently purchased church building.

MT. CALVARY CHURCH, the Rev. Robert Hooker pastor, has paid its \$3,500 mortgage on its new parsonage built less than two years ago.

SOME 20 YEARS AGO, Lutherans started building a church in Centralia. The basement was all that was completed when the

1929 crash came, and the congregation had to worship in its catacomb church ever since. A roof at least was over the heads all these years but also a debt. When Pastor Arthur E. Schmidt came to Redeemer Church five years ago, a debt of \$3,600 remained. That has now been paid and \$7,000 is in a building fund with a special drive made. The congregation hopes to build next year.

On the occasion of Pastor Schmidt's fifteenth anniversary in the parish, the congregation surprised him with a gift of \$20 for every year he had served them (\$103). Attendance has increased 10 per cent over last year and an increased budget oversubscribed.

TRINITY AND ST. PAUL'S parish, Olney, has completed the building of its parsonage, which is now occupied by Pastor and Mrs. Herbert C. Peterson.

CHURCH SCHOOL enrollment of Redeemer Memorial Church, St. Louis, is up 20 per cent and the attendance up 25 per cent since the Sunday school enlistment demonstration was held early in September. Pastor Carl I. Empson was chairman of the demonstration.

WITH THEIR PASTOR, the Rev. Vlad Benek as foreman, men of Unity Church, St. Louis, have been spending their Saturdays painting and trimming the exterior of the frame church. Luther Leaguers follow their example by painting the church school furnishings.

THE BROTHERHOOD of Mt. Moriah Church, Anna, the Rev. William Swarbrick pastor, initiated a movement for the passage of the T.B. sanatorium tax law (Glackin Law) in Union county, publicized it to organizations throughout the county, and continued pushing it until its passage in the November election. T.B. patients in the county will now receive sanatorium care with all expenses paid from a T.B. tax fund.

DR. HAROLD BERNHARD, chaplain of Centralia College, spoke to the Southern District Brotherhood meeting in First Church, Murphysboro, Oct. 11, and impressed upon the 158 men present that "the most dangerous man is the irresponsible man."

r. Wouter Van Garrett Elected President of Western Conference

By WILSON P. ARD

HAGERSTOWN—Dr. Wouter Van Garrett, pastor of Evangelical Church, Frederick, was elected president of the Western conference of the Maryland Synod at the fall meeting held in Trinity Church, Smithsburg, Oct. 25.

Others elected included: secretary, the Rev. D. R. Stonesifer, Boonsboro; treasurer, the Rev. Raymond C. Myers of Boonsboro.

Dr. J. Frank Fife, Maryland Synod president, stressed three objectives in addressing the delegates—vigorous promotion of Lutheran World Action, a minimum payment of 100 per cent of 30th anniversary portionment, and full co-operation of every pastor and congregation in the synod's evangelism program in February. Other speakers at the meeting included: Dr. Abdel Ross Wentz, president of Gettysburg Seminary, who spoke on "The Significance of the World Council of Churches"; the Rev. W. C. Huddle, of Zion Church, Williamsport, "The Pastor's Funeral Ministry."

Synodical Treasurer Virgil W. Doub reported that the congregations of synod have contributed \$75,000 towards a \$94,000 goal. "THE OLD JAPAN is on the road to a new Japan. It is a day of unbelievable opportunity," said the Rev. Howard Alsdorf, missionary to that country, in the opening address at the 66th annual convention of the WMS of the synod in St. Luke's Church, Cumberland, Oct. 21-22. Lack of transportation, said the missionary, as well as inadequate food, delinquent children, low morality are major problems in Japan.

Miss Nona Diehl, executive secretary of the WMS of the ULC, stated that the new budget is set for \$750,000, and that one-third of this amount will be gathered through thank offerings. Missionary to India, Miss Alice Nickel, spoke of the obstacles in new India confronting the peo-

ple and the government since freedom was declared Aug. 14, 1947.

Convention theme, "Thine is the Power," was presented in the daily devotions by Mrs. Donald F. Brake. Love gifts totaled \$2,712.75 for 1948.

Officers elected are: President, Mrs. W. V. Garrett; vice president, Mrs. Frank G. Weibel; corresponding secretary, Mrs. Henry Wilson; statistical secretary, Mrs. W. B. Lawson; treasurer, Mrs. Earl P. Fertig; historian, Mrs. William Muehlhause.

THE 19TH ANNUAL meeting of the Lutheran Sunday School Association of the Maryland Synod was conducted in Grace Church, Westminster, Oct. 28.

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books," declared Dr. Carl C. Rasmussen, professor at Gettysburg Seminary, in his address on "The Shepherd Spirit in the Heart of the Teacher."

He said a teacher with the shepherd spirit will: (1) seek a flock, (2) feed that flock, (3) follow up members of the flock who stray, and (4) continue steadfast in fellowship with the flock.

Dr. Ralph R. Gresh, St. James' Church, Gettysburg, in his address on "Our Responsibility for the Child," said that "never

has there been a time when the Christian education of children is as imperative as now." He stressed the point that the training necessary to equip children cannot be done in a hit or miss fashion.

In the workers' conferences "The Christian Home" was presented by Dr. Arthur H. Getz, Parish and Church School Board, and "Working with Youth" was led by Ralph D. Heim, Gettysburg Seminary. Mr. George Glock, Jr., synodical secretary of the Children of the Church, headed the conference on "Working with Children" and Paul L. Folkemer, Baltimore, explained the latest in visual aid equipment.

Devotional services were directed by the Rev. E. Koontz Helwig, Walkersville, and the Rev. Ross Forcey, Baltimore.

Officers elected are: President, the Rev. W. E. Fox; vice president, the Rev. Luther Rhodes; corresponding secretary, Ida Miller; treasurer, W. Fred Mowen. The next convention will be held in Reform

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Reformation Service Sponsored in Toledo by Lutheran Men's League

By F. E. STROBE

TOLEDO—A citywide Reformation service was held in Toledo this year under the auspices of the Lutheran Men's League of the community. Dr. Paul C. Empie, executive director of the National Lutheran Council, was the speaker.

THE WESTERN CONFERENCE of the Synod of Ohio held its fall meeting in the church at Leipsic, Ohio, on Nov. 1-2. Theme was "Why Am I a Lutheran?"

THE REV. JAMES R. BALDWIN, for six years pastor of Messiah Church, Toledo, resigned on Oct. 10. He is taking up his work at Darrrtown, and will also be student pastor at Miami University.

THE REV. CHARLES T. MUELLER, formerly of Batesville, Ind., took over the pastorate of Olivet Church in the Toledo area Sept. 15.

AUGSBURG CHURCH is installing a pipe organ in the St. Paul's Church, Baltimore.



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THE LUTHER LEAGUE of Ohio held its 1948 convention in Augsburg Church, Toledo, Oct. 29-31. Approximately 400 delegates were on hand.

FIRST CHURCH of Bellefontaine has a more casual interest in the work of Wittenberg College Guild. Recently four organizations in this congregation took out group memberships, and contributed \$10 each toward the Guild project, the building of a new Economics Building. The Trinity Chapter of the Guild met at First Church for a luncheon Oct. 28. The Vantage chapter held its opening meeting of the fall on Oct. 12.

Lancaster Released-Time Classes Open On Schedule with 564 Pupils

By ELWOOD W. REITZ

LANCASTER—The Lancaster Weekday Church School opened Oct. 13 with an enrollment of 564 pupils from the fifth and sixth grades of the Lancaster city and township schools. Operated on released time, sessions are held Wednesdays from 3 to 3.45 o'clock for 27 weeks. Of the 44 teachers on the staff, 16 are Lutherans; of 13 buildings used, four are Lutheran.

In Mt. Joy, pupils of the fourth, fifth and sixth grades are released from public school for the last period every Wednesday morning to report to their respective churches. All Lutheran pupils meet in Trinity Church with the Rev. Lester Koder in charge of instruction. This is the second successful year of operation for this denominational religious school.

A VISITATION-EVANGELISM campaign is keeping Lancaster city and county under the auspices of the united churches. On Oct. 24 approximately 700 gathered to receive instructions from Dr. H. H. McConill. Lutheran churches co-operated. Following the mass visitation period a preaching mission was conducted by Dr. E.

Stanley Jones, Nov. 7-11. Lutheran representative on the Committee of Evangelism is Dr. Ernest J. Hoh.

MISS MARY COLEMAN was married to the Rev. Lester Stoneback, pastor of the Mt. Zion parish and secretary of the Lancaster

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conference on Sept. 25, in Salem Lutheran Church, Lebanon, by the uncle of the bride,

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Dr. Fred Coleman, now serving as president of the Lutheran seminary in India.

MISS LEONA BECHTOLD of the Board of Inner Mission's Staff has temporarily placed Miss Erma Bonawitz as Inner Missionary for the Lancaster Conference. Miss Bonawitz has been granted a year's leave to study at Susquehanna University. Miss Bechtold took over her duties in Lancaster and Lebanon offices on Oct. 1.

THREE REFORMATION RALLIES in the Lancaster Conference were held on Oct. 1. Dr. Robert D. Hershey, Holy Communion Church, Philadelphia, addressed the Lancaster rally. At Ephrata, Charles D. Triller, student pastor at Muhlenberg College, spoke in the Main Theater. In Lebanon, Dr. Phares G. Beer, Grace Church, Allentown, spoke in the Lebanon High School.

ZOAR CHURCH of the Mt. Zion Parish, recently refinished and renovated its chancel. . . . ZION CHURCH, Leacock, celebrated 130th anniversary in October, with a former pastor, Dr. Claude O. Dierolf, speaking.

Three Leadership Training schools have been started in the Lancaster conference. The school in Lancaster is headed by Luther Killian, first lay president of the Board of Administration in 11 years. Pastor Harland Fague, dean, reports an enrollment of over 100. At Trinity Church, Ephrata, Pastor Wallace Knerr, dean, 118 enrolled for six courses. In Lebanon sessions of the school are held in Trinity Church with about 75 attending.

THE 154-YEAR-OLD, wooden, carved evangelists that have stood half-way up the 195-foot steeple of old Trinity Church, Lancaster, have been lowered to ground. Close examination reveals weather-worn and decayed wood probably cannot be replaced. The vestment men are undecided about replacing statues which were erected with the tower in 1794, dedicated during the pastorate of Dr. Gotthilf Henry Ernst Muhlenberg.

BETWEEN \$20,000 and \$30,000 is being spent by St. Stephen's Church, Lancaster, in general repair of the building. According to Pastor Harland Fague, the project will be completed by October 1949.

Thousands of South Carolina Youth Hold Statewide Rally in Columbia

By WYNNE C. BOLIEK

COLUMBIA—Over 2,500 Lutheran youth from the Palmetto State gathered in Columbia Township Auditorium early in November for the annual statewide Lutheran Youth Rally. The major address was delivered on the convention theme "Enlisted for Christ" by Rev. Albert H. Keck, Jr., professor at Lutheran Theological Seminary. Other highlights of the program included: special music by the Newberry College Singers and a dramatic skit. Boy and Girl Scouts, Luther Leaguers, youth pairs, catechetical classes and Sunday school youth participated.

THE BELATED Luther League convention of South Carolina was held Nov. 5-7, at the Church of the Reformation, Columbia. LUTHERAN CHURCHES of Columbia and vicinity arranged an annual Joint Reformation service in the Columbia Township Auditorium. Guest speaker was Dr. Clarence C. Stoughton, ULC stewardship secretary. Dr. Abdel Ross Wentz of Gettysburg was guest speaker for the Joint Reformation service for the Lutheran churches of Charleston and vicinity.

DR. CARL B. CAUGHMAN, Social Missions pastor of the South Carolina Synod for the past four and one-half years and also secretary of the synod, has resigned to accept the call to become pastor of Orangeburg church, Orangeburg.

CONGREGATIONS of South Carolina received a review of the recent ULCA convention on Oct. 17. In Philadelphia were regular delegates, 25 pastors, three laymen, and a number of wives of delegates and visitors, making the total near 60.

MRS. PETER B. WRIGHT, SR., of Augusta, is the new president of the Women's League of Newberry College. She succeeds Mrs. N. E. Derrick of Columbia.

FINAL PLANS were approved for a new name for the superintendent of the Low-

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mah Home, White Rock, S. C., at a special meeting of the building committee held Oct. 19. Work on the structure will begin immediately and it is hoped to have it completed in about three months. The Rev. Leroy Blackwelder of Mooresville, N. C., will become general superintendent Jan. 1.

THE REV. JOHN B. McCULLOUGH of Chattanooga, Tenn., has accepted the call of St. Paul's Church, Aiken, effective Dec. 1. He will succeed the Rev. Charles J. Shealy, Jr. Pastor McCullough had served at Aiken about a year prior to entering the U.S. Navy as a chaplain.

The Rev. J. O. Kempson, N. E. Derrick, B. T. Bodie, and Dr. Karl W. Kinard, president of the synod, attended a meeting of the trustees of "Lutheridge," Southern summer assembly ground. A master plan is being prepared for this development.

THE REV. SHELTON MOOSE, Laurens, reports a successful leadership class held at the Church of the Atonement.

ADVENT CHURCH, Navy Yard, Charleston, the Rev. Fred E. Dufford pastor, is now receiving funds for a new parsonage.

Northwest Synod Executive Group Accepts '49 Milwaukee Invitation

By CHARLES A. P.

MADISON—The 1949 convention of Synod of the Northwest will be conducted on Wisconsin territory, executive committee having accepted an invitation extended by Resurrection Church, Milwaukee. The same group set May 17-19 as dates for the next convention of synod.

PRICKED by a challenging statement from Pastor Charles L. Grant, St. Paul, wrote: "Faith congregation, St. Paul, one third as many subscribers to THE LUTHERAN as the whole state of Wisconsin. A number of Wisconsin churches are endeavoring to boost the circulation as part of the Every Member Canvass emphasis this year.

FALL CONFERENCE was held at Grace Church, Darlington, Sept. 20-21. President Paul E. Bishop installed the Rev. Paul Graf as stewardship secretary of the synod.

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nor's mansion, and a visit to the Student Center.

A NEW ENTRANCE to Trinity Church, Appleton, will cost \$10,000. A new tower bell weighing 1,000 pounds was dedicated Oct. 24.

OVER 35 TEACHERS and officers of Trinity Sunday school, Appleton, completed in one week an every-pupil visitation in a house-to-house project. The Rev. C. H. Zeidler, pastor.

LARGEST TURNOUT of young people in the northeastern area, 230 persons, attended the Fall League Rally Oct. 24 at Two Rivers. On the program were Pastors Rodney V. Hansen, Antigo-Polar; Wylock E. Scott, Two Rivers; C. H. Zeidler, Appleton; Garrett Genszler, Marinette; and Missionary Wesley Sadler, Liberia.

ULC CALENDAR

NOVEMBER

29. Special meeting of the Pacific Synod. Trinity Church, Longview, Wash., 1.30 P. M., for the purpose of (1) Consideration of operating the Cowlitz General Hospital at Longview, Wash. (2) Consideration of change of place and date of the 1949 convention of synod. (3) Consideration of establishment of a Pacific Lutheran Theological Seminary, and allocation of funds raised in the synod in the ULCA Christian Higher Education Year (1950).

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IN CONCLUSION

NOW THAT AMERICA has suddenly stopped being hypnotized by Dr. George Gallup, it may be time to inquire into the scientific pretensions of Dr. Alfred C. Kinsey. He added up answers he got from 6,000 or 7,000 people regarding their love life, and called his report the "Sexual Behavior of the Human Male"! It was then suggested that one of the Ten Commandments should be revised, because Dr. Kinsey had cast doubt on its practicability.

It may be possible for poll-takers to find out how many teeth most people have left at age 42, and whether a majority are blonde or brunette. But their methods don't dredge up the truth about the deep-lying thoughts and motives of people.

First, because even an honest man on the witness stand can't always tell the truth about what he himself has seen. Second, to select 5,000 or 6,000 people who are supposed to be an accurate cross-section of a hundred million people puts a hopelessly unscientific burden on the judgment of the man who makes the selection.

FURTHERMORE, people differ. The people of America are a great ocean of life, each one carrying a little universe of his own on his shoulders. It's nonsense to shove so many people around into a half-dozen classifications and try to make them stay.

Few of us have enough respect for the people, the great multitude of people. They are all God's people, and only God never discriminates between his children.

And most of them are the silent people. For every man who can think clearly and express his thoughts ef-

fectively there are a hundred who can't. From among these multitudes arise poets and planners who should speak for the many from whence they come. But often they don't. They go off on their selfish tangents of their own, and live for the people they should serve.

People are not stupid, but they can't speak. They must give themselves in the hands of leaders, and often the leaders betray them. Their business and political leaders betrayed them, for instance, on the matter of price controls.

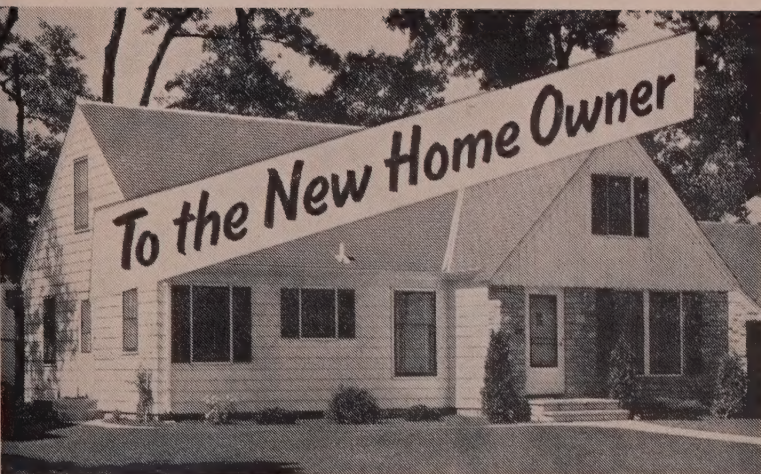
The vast multitude of U.S. people wanted to retain controls that had kept living costs steady during the difficult war period. Business leaders frankly acknowledged that the people did want these controls. For the sake of their own profit, they intimidated the U.S. Congress into destroying the controls.

SOMETIMES even the churches fail to speak for the multitude. People are often considered merely so much raw material for construction of a new congregation, or so many prospective contributors for a new fund.

People don't exist for the church. . . . the church is for the people. Jesus said, when he spoke regarding keeping the Sabbath—most sacred practice of the Jews—*The Sabbath is made for man, not man for the Sabbath.*

All of us people are sinners, unloved in many ways, blind and cruel at times. But we are God's people, for whom Lord Jesus died. You can't pigeon-hole us and shove us around. We are all unpredictable. We yearn for those who can show us the truth, to whom we can follow with confidence. We want our politicians and pastors to remember that.

—ELSON RUSSELL



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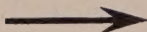
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